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# IMPROVEMENT ERA.

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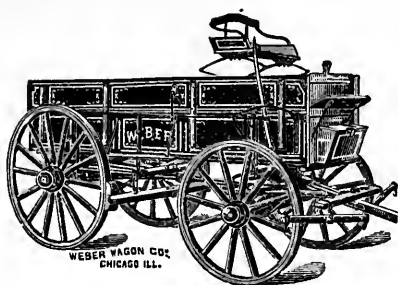
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GOVERNOR SAMUEL B. AXTELL

1875



# IMPROVEMENT ERA.

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No 7.

## THE GOVERNORS OF UTAH.

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SAMUEL B. AXTELL.

ON the 14th of February, 1874, a Washington dispatch announced that W. H. Claggett, delegate in Congress from Montana, and a bitter enemy to the "Mormons," had been nominated governor of Utah. This proved inaccurate; it was based on a promise that he would be nominated if certain pending Congressional legislation were enacted. The nomination was never made, and Governor Woods, as we have seen, remained until December 28, of that year.

Governor Samuel B. Axtell succeeded, arriving in Salt Lake City on Tuesday, February 2, 1875; he immediately took charge, becoming the tenth governor of Utah Territory. On his arrival, he was met in Ogden by a number of prominent citizens, who went that far in a special car to greet him. His term of office was very brief, lasting only until Tuesday, June 8, of the same year, when he was deposed, or rather transferred, to become governor of Arizona, to give place to George W. Emery, who became the eleventh governor of the territory.

The reason for Governor Axtell's transfer was that he did not sustain with enthusiasm the policy which had been inaugurated

against the "Mormons" by Governor Shaffer and the local politicians; in fact, he discouraged such partizanship, and tried to be impartial all around, acting constantly in accordance with this position and view of affairs. The result was that he was persistently misrepresented; and, from the first, it was announced by the local politicians that they had in view his removal if possible.

About this time, it was becoming apparent that the agitation kept up in the past four years would die out. The removal of Chief Justice McKean, and the departure, some time prior, of Governor Woods, had a quieting effect on the community, and the agitators now centered their main efforts on the governor's removal.

When Governor Axtell came to Salt Lake, he made his headquarters in the Townsend House; and he had not been there more than a day or two when he called at the *News* office. On the 4th, he issued a certificate of election to Hon. George Q. Cannon, the delegate-elect to Congress from Utah, who had been denied this right from Governor Woods who alleged that there had been fraud in the elections, and that there was no proof of Mr. Cannon's citizenship. The *Deseret News*, however, gave as reasons why the certificate was not issued, that Governor Woods was dishonest, partial, and a "ringite" prejudiced against the majority.

Speaking of the conditions during his brief reign, the same paper said, when he was transferred: "Utah has not seen a quieter time for many years than since the advent of Governor Axtell and the richly-deserved removal of the late chief justice. The purposely gotten up sensations from Salt Lake have died out, and a reign of comparative peace and quiet, if not of good will, has been inaugurated."

Hon. Samuel B. Axtell was born in Franklin county, Ohio, October 14, 1819. He received an excellent education in Oberlin and Western Reserve colleges. Early in life, he went west, and, in 1851, landed in California, where he sprang into a political career at once, being elected prosecuting attorney for Amador county, in 1854. In 1867, he was elected to the Forty-sixth Congress on the Democratic ticket for the first district of California, when the state had only three members. He was re-elected in 1869, in June of which year he first visited Utah, coming in company with

the Congressional committee on Ways and Means. President U. S. Grant appointed him governor of Utah, his political views having then changed. He is said never to have been a very radical Democrat, and was a conservative Republican. As we have seen, his Utah career was short; and, in the early days of President Hayes' administration, he was made governor of New Mexico, over which territory he became chief justice some years later, resigning in 1885, to practice law in Santa Fe. He continued in this profession for a couple of years, when, in 1887, he went east in quest of his health, which was fast failing. He settled in Morristown, New Jersey, where he died on Thursday, August 6, 1891, at the advanced age of nearly seventy-two years.

Governor Axtell was a man of prominent features, good as the world goes, but lacking that combativeness and sagacity necessary for the make-up of a successful politician. He was kind and urbane, mingling freely with the people, making no distinction of classes. His coming to Utah as governor was the beginning of a change for the better, to be followed the same year by the visit of the great President Grant himself, who had been greatly prejudiced against her people because of a lack of correct information about them.

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### PRAISE TOO DEARLY LOVED.

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Praise too dearly loved, or warmly sought,  
Enfeebles all internal strength of thought;  
And the weak soul, within itself unblest,  
Leans for all pleasure on another's breast.

GOLDSMITH.

## INDIAN EPISODE OF EARLY DAYS.

BY S. A. KENNER.

---

In the year of our Lord 1868, the writer was a telegraph operator in the town of Beaver. The Deseret line had been completed several months before, and the people were now getting so accustomed to it that they no longer visited the office out of curiosity, and very seldom for any other purpose, and there was a perceptible shrinkage in the consequence which formerly hedged about the youth in charge, rendering the post much less attractive than was its wont; these circumstances, in connection with the other, that money was seldom passed, that the roughness and unconventional ways of the early days were still measurably in vogue, that the business had become tedious and monotonous, while the boy himself was disposed to be active and restless, and, above all, that Salt Lake was too far away, caused him to hand in his resignation and depart. Replacing an operator in those days in out-of-the-way places was no easy matter, and, in order to be straightforward in the premises, the writer had, for about three months prior to his departure, had in training in the art of telegraphy a couple of young and capable men to take his place. These were "coached", and received practical training, the field of their practice gradually expanding until finally between them they could handle the limited business of the office very well. One of these (William Ashworth) became a regular operator and afterwards occupied a much more responsible station. All this, however, is but preliminary and incidental. The central fact is that I got out, and so much of interest as the story contains is embraced in what follows.

By engaging persistently, and at times painfully, (because of

lacking skill) in the principal means of effecting exchanges in those days, I had become the proud possessor of a pony, a saddle, bridle and revolver. Having an uncle, an aunt and several cousins in the "Dixie" country who had not been seen for some time, it was decided to pay them a visit. Advice was freely given that it was a foolish thing to make such a trip alone, as the Indians were marauding and murdering at various points in Southern Utah, Sanpete and Iron counties (the latter of which would have to be passed through going to Dixie) being the principal sufferers. The line between Beaver and Iron counties is about the central part of a range of low-lying mountains running due east and west, and the lowest part of these is where the state and county road runs. This is known as the pass, and a more fitting place for an Indian attack could not have been chosen even by old Blackhawk himself. In order to take up as much of the acclivity as possible, the road is exceedingly tortuous, with little knobs or peaks continually intervening, so that in places, the path can be seen but for a short distance ahead, while on all sides are tolerably dense growths of cedar and piñon pine trees. When one is alone, it is about the loneliest place in the world. At any point for a distance of several miles, shots could be fired at a traveler from a hundred different places and not one of the assailants be seen. But the advice given, which was almost identical with that which the old man imparted to the youth in the poem "Excelsior," to try not the pass, was received in the same way, and the journey set out upon.

Did the reader ever try anything of that kind? If so, he will of course remember that his high spirits are only maintained at a heroic altitude while surrounded by civilization; with this behind him, with a landscape presenting about the same features which it bore when the great upheaval subsided, and a solitude so profound that the smallest bird is a welcome visitation, all this before him, with dangers all the more pressing because unseen and unknown all about him, his courage is likely to subside in an inverse ratio to the progress made, so that, by the time the mid-point between the safety place behind and the safety place ahead is reached, all showy and boastful forms of self-reliance have entirely evaporated. The individual at last realizes that at any point in life, and particularly the one he happens just then to be occupying, he is a creature of

circumstances with no more relative strength at one time than another; and without the protecting care of a Providence which is too often unthought of until actually needed, he is not of much consequence anyway.

The southern side of the pass is much shorter than the other; in fact, it is not to exceed a mile's span, while the other is four or five miles; so that when the apex is passed, the time spent in reaching the open country again is brief. But what availeth it to reach the open at such times? There is still nothing in sight but barrenness, flanked by ridges with dense growths of trees impenetrable for any distance to the eye, and traversed all along by gullies which are usually dry, but, by reason of rainfalls and melting snows, have been cut deep into the porous soil. The chances for attack from a concealed or an unconcealed foe were not one whit lessened despite the broader range of view, while the all-pervading solitude lent to each darkened brush and half-hidden stump an awful, soul-saddening feeling. But, as one of these mystical terrors after another dissolved in the view of closer inspection, something akin to returning boldness was experienced by reason thereof. We have all been there. After our fears are shown to be groundless, we are slower to be frightened by the same things again. This condition long enough continued would build us up to the same pinnacle of vainglorious self-sufficiency with which we set out on our expeditions in life, and from which we are at times, as in my case, so unceremoniously toppled. Then we see how it is that man continually needs admonishment, example and discipline to be kept in the straight and narrow path, and is apt to depart from it as soon as the corrective agencies are withdrawn.

An old and homely backwoods maxim is to refrain from "holering" till you are out of the woods, and this is deserving of a much wider application than it has received. When we think the crisis passed, we are sometimes just upon the verge of it. Thinking all obstacles are overcome, we care not for the greatest of all which may be lying in wait for us. It was so with me on the occasion spoken of. My perplexed fancy had become so relaxed that I was mentally ridiculing myself for being so easily shaken, when from a ravine to the south, I saw a cloud of dust arising and spreading. The first impulse was naturally one of curiosity, this

being succeeded at once by something a little more disturbing to the nervous system. Was the appearance caused by a band of sheep or cattle, or was the dust raised by a draft of air caused by the shape of the fissure? Like the cloud no bigger than a man's hand, of which we have read, this one grew apace and came nearer. My heart beat with greatly increased rapidity for a moment, and then seemed to suspend operations altogether, as from the jaws of the defile, half a mile off, emerged, with a dash, a band of mounted Indians! The poverty of the English language, even to a master of it, would be strikingly shown, were he to attempt to place in words a full showing of the things thought, the feelings felt, and the nothingness done by the writer of these lines at that time! And even in the midst of this orgie of desperation, when reason was measurably suspended, there at once ensued as one of the contradictions with which the psychical sometimes confronts the physiological existence, a greater degree of judgment than ordinarily obtains. In such cases, especially when the means of doing so are at hand, the first impulse is to seek safety in flight, but that would have been as fatal a thing to do as to have placed myself in battle array and begun firing upon the Indians. The wisdom which the supreme court is supposed to have at all times, comes to the humblest of people, as a flash of superior intelligence, sometimes, and so it was then.

Distilled almost to jelly with the act of fear,

as Shakespeare writes it, I was yet impelled to assume a boldness which nature, for some reason or other, had neglected to place among my physical effects. The band were upon me in an instant, gibbering, jangling and discordant; they halted in front of me, instead of surrounding me, as I expected they would do, and, seeing that I was (apparently) as cool as a cucumber, they went to "sizing me up" in Indian style before saying anything. This didn't take long, and then one who seemed to be the leader said:

"Where oo go?"

With a mighty effort I said with seeming tranquility—

"Oh, just below here, to see the folks."

"Huh! Where oo live?"

"Oh, just back here in Beaver."

"Huh! You fight 'em Injin?"

"No, never fight any Indians at all."

"Huh! You 'Mo'mon?"

"You bet your life!"

They all looked me over carefully once more, and then, after a little chattering among themselves, passed me by and sped along in the direction they were going when the interview began. I made the pony jog along indifferently until the savages were well out of sight, and then the whole situation changed. I had never ridden much on a horse, lately not at all, and would gladly under ordinary circumstances have dismounted and walked awhile, but not now. If the poor animal had made his pace equal to the mighty dash of a limited express train, had he been the modern bucephalus with a speed many times multiplied, if he had been a Pegasus in real life able to fly as well as run, he would at such a time have seemed a huge, crippled snail, half asleep. He must have made at least twelve miles an hour, but oh, how stationary the landmarks on either side of the road did seem! And how very tired I was, yet how splendidly was the weariness kept in subjection! What a luxury would have been a walk of a mile or so!

At this point, a little moralizing is permissible. Almost every event in life, beyond the common, furnishes materials for this, and, if our philosophy would only enable us to find it out, much real profit might be realized from apparently unprofitable and seemingly unfortunate incidents. The greatest of lawgivers and protectors has admonished us not to despise the small things of life; the fact that the giant oak grows from the tiny acorn, and the mighty ocean maintains its bulk by trickling tributaries, shows in some measure the wisdom and justice of the admonition. Now, had I been a "plumed knight," a "whiskered pandoor" or a "fierce hussar," the chances are decidedly that I would have been taken into captivity or sent beyond the reach thereof, and my little property have been converted to the use of the "noble scions of the forest," without due process of law. But it seems that even they have some appreciation of the fitness of things. Being a non-combatant, very young, correspondingly tender, and without the slightest trace of aggressiveness or resistance, the red men concluded that the "game would not be worth the candle," and as



each of them had a horse and equipment worth a good deal more than mine, they didn't care to burden themselves with the latter, especially as the animal was tired, hungry and thin, and his trap-pings were old, uncertain, and far from gaudy.

"Some people are born great, others achieve greatness, and others still have greatness thrust upon them." There should be added to this that sometimes the greatness fits and sometimes it doesn't. Now and then, it is a means of protection or exemption from consequences by reason of the respect or awe which it inspires; but occasionally, it is a lightning rod which deflects the destroying fluid from the path it would otherwise pursue, and brings the whole volume upon itself. It may not be destroyed by the visitation, neither is it benefited, and anything in the world is much safer when bolts of lightning give it the go-by and pounce upon something else. We find that the loftiest trees in a grove, the highest poles in a town, and the tallest man in a group, if all are possessed of equal attractiveness, will nearly every time be the recipient of the electric fluid when it descends upon their immediate locality. "Death loves a shining mark," but its agents in the shape of aerial electricity, and hostile red men, are not so particular about the shining, if the object only has some other qualifications, chief among which is prominence. Lacking that, there is sometimes (but not always) safety. There was in my case, and for a few hours at least, I would not have traded stations with the Prince of Wales, the President of the United States, nor even the conductor of any street car on which I have ever traveled, and nothing could emphasize the desperateness of the situation more than that. All these thoughts, and a good many more, occurred to me as I sped along, the mental exercises being interspersed with occasional glances over my shoulder and urging the faithful beast to still greater effort. Of course, I realized that the Indians I had encountered were not all there were in the country, and one interview like the last one, in the course of a day, or a lifetime for that matter, was quite ample. But there was no further interruption. After a long, needful rest at Paragoonah, the "great moral ride," as it has been called, was resumed, and Parowan reached in safety. This town is and was generally a quiet, pastoral place, not increasing much in population, nor at all

given to indulgence in the spectacular or the sensational, but it was different on this occasion. The Indian situation was acting like an effervescing agency, and everybody was visible, and all were active, a condition of things which increased rather than diminished as time went along. The red men were stealing stock continually, and were ready to fight whenever opposition appeared. Military preparations, on as large a scale as the means at hand would admit of, were being made, and the day after my arrival as strong a detachment as was considered proper (the safety of the town as well as effective operations in the field being duly regarded) went out under experienced leaders, all mounted, of course. Not being, by this time, in so much of a hurry as when I left Beaver, it was thought advisable to lay over for a while. At such times and in such places, all hands must "stand in," and generally they do so with alacrity if not with cheerfulness. To me was assigned a position as one of the night guard, the duties being to take a post a little beyond the outer fringe of houses, keep a sharp lookout for suspicious indications, and give the alarm if necessary. There were several of us out at a time, and we were stationed two or three hundred yards apart. There had been fighting a few miles away, during the afternoon, the shots being distinctly heard in the town, and the necessity for the most extreme vigilance was realized by all. Nobody but the children slept. In front of my post, about fifty yards away, was a dense growth of scrub oak, or some similar vegetation, and a good-sized army, by exercising caution, could have approached near enough for effective operations without being seen or heard. This circumstance had a very stimulating, agreeable effect upon me, and occasionally, as the ragged, fleeting clouds passed from the face of the moon and left her smiling as brightly and beautifully as though in ignorance of what was going on below, it occurred to me how pleasant it would be to be translated all at once to her peaceful, Indianless realm!

Occasionally, a slight noise from the thicket would dispel all musings and imaginings, and was the means of accomplishing what I was afraid would take place by other agencies—the raising of my hair. And, as on the day previous, these figments of the fancy were hurriedly, abruptly, excruciatingly crystalized into a hard, concrete realization. There was a sound this time! No mistake

about it—would, oh would that there were! Another, and nearer, its awful realness impinging upon my sense of hearing with a forceful, fateful thud! I did not reach for my revolver, because it had never been out of my hand for an instant, a kind of false security being felt by reason of its presence. There was another noise—a footstep, unmistakably, and close to the margin of the thicket. It was time to prepare for action. One step more, and, in accordance with instructions, I called out with as much distinctness and vehemence as circumstances would permit—

“Who’s there?”

No reply.

Again: “Who’s there?”

Dread silence, most awful, prevailed. On the next putting of that terrible question, with no reply following, I was to shoot in the direction of the noise and then act as judgment (or the total suspension thereof) suggested. The fateful words were about to find expression when the thicket parted, and there emerged into the open—a cow!

The moon smiled (apparently), the scurrying clouds pursued their aimless, flecky way, the light breezes chanted amid the tangled shrubbery a miserere for the dying day, the kine trudged unmolested to her lair, and “left the world to darkness and to me.”

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### RESOLVE.

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Build on resolve, and not upon regret,  
The structure of thy future. Do not grope  
Among the shadows of old sins, but let  
Thine own soul’s light shine on the path of hope  
And dissipate the darkness. Waste not tears  
Upon the blotted record of lost years,  
But turn the leaf, and smile, oh, smile, to see  
The fair white pages that remain to thee.

ELLA WHEELER WILCOX.

## CHOICE SELECTIONS.

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### **Business Value of Promptness.**

As the child trained grows to years of intelligence and usefulness, his acquired habit of promptness becomes a valuable business asset. If a man wishes to employ a lad in his store, office, or factory, he is almost certain to choose one with a school record for punctuality in attendance, and promptness in recitations. When the same man is about to select one of two clerks for promotion, he will, if he be a person of sound judgment, invariably choose him who has established a reputation for promptness and punctuality, over the other who, though more brilliant, has shown a carelessness in the matter of minutes.

A manufacturer was about to establish an agency in London. He had in his employ two young men whom he regarded highly, and both of whom he would like to advance to the coveted position. As it could go to only one, he watched the men closely for some time, while trying to decide which he should send to represent his interests in the English capital. One of the young men was an industrious plodder, always on time to the minute. The other was a much more brilliant fellow, who did his work well and easily, made friends readily, and was universally popular; but he had the serious defects of making promises carelessly, forgetting them almost as soon as they were made, and of rarely keeping appointments promptly. Finally the employer invited both of these young men to dine with him on a certain evening at exactly seven o'clock. The plodder presented himself to his host as the clock was striking, and they two immediately sat down to dinner. Five minutes later, the other guest appeared with a laughing

apology for being late, which, he said, was entirely the fault of his watch. On the following day, the London appointment, with a large increase of salary, was given to him who had learned the business value of promptness.—*Kirk Munroe.*

### The Cry for Practical Men.

Edward Everett Hale says: "If you should take twelve prize medal men from Harvard and put them in a sinking ship, they would all drown through inability to construct a raft."

This is Dr. Hale's manner of expressing the great need of a more practical education. All over the country we see, as it were, sign-boards reading: "We want more practical men; men who know how to do things, not theoretical men, not men who can do things when they are told how, not men who can walk with crutches, but men who can stand on their own feet, and act."

Never before was the call for men with sound sense and a practical education so imperative as today. The young man fresh from college, whose head is crammed with theories, and who clings to his diploma as a passport to success, will have a hard struggle to get even a bare living. It is the practical man, with or without college education, not the student of theories, or the unpractical dreamer, who is everywhere in demand.—*Success.*

### Social Handicaps.

Herbert H. Vreeland, president of the Metropolitan Street Railway Company, New York, recently discussed "The Young Man's Opportunity in the New Business Order," in the *Saturday Evening Post*. He does not think that a college education is necessary to success in business, although he admits, "No man can get too much education. Especially, no man can get too much technical education." Among the handicaps of the college graduate, he names social relaxations, and on this point he names some facts that are very applicable to others than college graduates: "Then, too, the college graduate has other handicaps. He has social ties and connections. He is a member of a college society, and when that college society has an affair on hand, he wants to attend it. He is interested in the college football team, and in

the college eight. He asks a day or two days off to attend a football match or a rowing contest. He may have become quite an important cog in the big machinery, and his dropping out may mean serious disorganization, but nevertheless he wants to get off at any cost. It was not so long ago that one of the most promising young men I have ever known threw up his position with the Metropolitan Street Railway Company, after a service of three years, rather than miss a rowing contest between his college eight and the eight of another institution. When he went to the chief of his department for leave of absence, it was pointed out to him that it was impossible to grant such a leave. He insisted, and appealed to me. I reasoned with him because I took an unusual interest in him, but it was useless and we had to let him go.

"The desire for social relaxation, at the formative period in a young man's business life, has done more to keep bright men back than almost any other cause that I know of. 'All work and no play makes Jack a dull boy,' is one of the numerous old saws that have brought untold mischief, and that are founded entirely on fiction. Work, even unremitting, continuous work, never yet harmed any young man, or if it did, the exceptions are so few that they don't count.

"Why is it that ninety-five per cent of the men who achieve the great successes in our city are country boys—young chaps fresh from the farm or the little country town? It is because they have no opportunity for social relaxation when they get to the big city. They have no social ties. Nobody knows them, and they know nobody. Nobody cares for them. They strike the big town, get a job somewhere at any figure; and settle down to solitary life in a boarding house. Their income will warrant only the renting of a small, cheerless room, generally a hall-room without any fire and precious little light. Existence in this sort of a room is not very rosy, and the young fellow is only too glad to spend his evenings in the well-warmed, well-lighted office, if he is employed in an office, or in the library, lecture or reading room, if he is employed in a shop that closes down at six. So he puts every spare moment that he has into work. After a while there grows out of this necessity a habit, and when better times come, and he can afford a brighter and cheerier room, the habit of work is so

thoroughly formed in him that he perseveres in it, after the immediate necessity is past. He has formed no taste for parties that keep him out until two or three or four o'clock in the morning, and which unfit him for business next day. If he goes to the theatre now and then, his life has been formed on such regular lines that he goes to bed immediately after, and gets a good night's rest. He has formed no connections that take him out to late suppers afterward, and keep him out until all hours.

"The city boy, on the other hand, going into business, continues his close relations with the people with whom he has grown up. He knows all the boys and girls in his neighborhood, and joins in their entertainments after his working hours. His spare time, instead of being given up to work or study, is given up to social distractions.

"That is why such an unusually large percentage of country boys succeed, in competition with the city boy, in getting to the top. The outdoor life they have led has given them a good frame to work on, and the lack of opportunity for keeping late hours preserves the full strength of this frame. With such conditions the city boy can rarely compete."

### **True Culture.**

"Isn't it a grind, Phil?" asked one member of a college glee-club of another. "I don't see how you can give up your Sunday afternoons to that mission."

"It is exacting," replied Phil, "and at first I thought it a burden, but to tell the truth I've come to like it."

"Oh, I don't doubt it does good, but the thing that would trouble me most would be the character of their music—that cheap, commonplace sort of stuff, you know."

"Well," said Phil, "it isn't classic, I know, but it seems to be the kind that reaches those men and does them good, so I go ahead."

"I wonder at it, Phil, for your taste isn't of that sort."

Phil was silent a moment, and then, with heightened color and a lower tone, he said:

"I'll tell you what helped me to get over that. You know Professor Mason? Well, he plays for them. That man who has

won honors at the conservatories abroad, and whose appreciation of good music is as much finer than mine as mine is than some of the men in the mission—he goes down there Sunday afternoon, after playing that magnificent organ at Grace Church in the morning, and sits down at that old pan of a piano, and plays those tinkling, cheap revival hymns, and puts his whole heart into it.

“I had some fine ideas about the sacredness of art and all that, and was tempted not to go there and sing; but when I saw that man and heard him there, I gave it up. If he can stand it for the sake of the good he is doing, I guess I can.”

And so Phil sang on. No one who knew him ever suspected that he had lost his love of good music. On the other hand, there crept into his work in the glee-club a certain richness that had not been there before. “I’ve learned something about putting my heart into the song,” he explained, modestly, when a friend asked him about it.

There is a cheap and thin culture which educates one above the needs of other people; a deeper, truer culture brings a heart sympathy which puts one in touch with them without condescension. The girl who has been away to study music, and comes home with just enough education to despise the home choir in which she formerly sang, or the rickety little church organ which formerly she played, and the hymns which her parents love and which she formerly sang, has not had too much culture, but too little, and that of too shallow a sort. The noted organist and popular teacher taught his pupils many lessons, but the best of all his teaching was that which he imparted to Phil.—*Youths’ Companion*.



## THE PHILOSOPHY OF "MORMONISM."\*

BY DR. JAMES E. TALMAGE, OF THE UNIVERSITY OF UTAH.

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*(Concluded.)*

The Latter-day Saints affirm that the authority to act in the name of God—the Holy Priesthood—has been restored to earth in this dispensation and age, in accordance with the inspired predictions of earlier times. But, it may be asked, what necessity was there for a restoration if the Priesthood had been once established on earth? None indeed, had it never been taken away. A general apostasy from the primitive Church is conceded in effect by some authorities in ecclesiastical history; though few admit the entire discontinuance of priestly power, or the full suspension of authority to operate in the ordinances of The Church. This great apostasy was foretold. Paul warned the Saints of Thessalonica against those who claimed that the second coming of Christ was then near at hand: "For," said he, "that day shall not come except there be a falling away first." "Mormonism" contends that there has been a general falling away from The Church of Christ, dating from the time immediately following the apostolic period. We believe that the proper interpretation of history will confirm this view; and, moreover, that the inspired scriptures foretold just such a condition.

If the Priesthood had been once driven from the earth no human power could restore it; the reestablishment of this authority from heaven would be necessary. The Church claims that in the

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present age this restoration has been effected by the personal ministrations of those who exercised the authority in earlier dispensations. Thus, in 1829, Joseph Smith and Oliver Cowdery received the Aaronic Priesthood under the hands of John the Baptist, who visited them as a resurrected being; and later, the higher or Melchisedek Priesthood, under the ministration of Peter, James and John.

That the claim is a bold one is conceded without argument. The Church of Jesus Christ of Latter-day Saints professes to have the Priesthood of old restored in its fullness; and, moreover, while acknowledging the right of every individual as of every sect or other organization of individuals to believe and practice according to choice in matters religious, it asserts that it is the only Church on the face of the earth possessing this authority and Priesthood; and that therefore it is The Church and the only Church of Christ. It claims as absolutely indispensable to the proper Church organization, the presence of the living oracles of God who shall be directed from the heavens in their earthly ministry; and these, "Mormonism" asserts, are to be found with The Church of Jesus Christ.

"Mormonism" emphasizes the doctrine that that which is Cæsar's be given unto Cæsar, while that which is God's be rendered unto him. Therefore, it teaches that all things pertaining unto earth, and unto man's earthly affairs, may with propriety be directed and authorized by earthly power; but that in the performance of any ordinance, rite, or ceremony, claimed to be of effect beyond the grave, a power greater than that of man is requisite or the performance is void. Therefore, membership in The Church, which, if of any value and significance at all, is of more than temporal meaning, must be governed by laws which are prescribed by the powers of heaven. "Mormonism" recognizes Christ as the head of The Church, as the literal Savior and Redeemer of mankind, as the King of kings and Lord of lords, as the one whose right it is to reign on earth, who shall yet subdue all worldly kingdoms under his feet, who shall present the earth in its final state of redemption to the Father. It is his right to prescribe the conditions under which mankind may be made partakers of his bounty and of the privileges of the victory won by him over death and the grave.

The Church claims that faith in God is essential to intelligent

service of him; and that faith, trust, confidence in God as the Father of mankind, as the Supreme Power to whom all shall render account of their deeds and misdeeds, must lead to a desire to serve him and thus produce repentance. Faith therefore ranks as the first, and repentance as the second, principle of the gospel. It is reasonable to expect that after man has developed faith in God, and has repented of his sins, he will be eager to find a means of demonstrating his sincerity; and this means is found in the requirement concerning baptism as essential to entrance into The Church, and as a means whereby remission of sins may be obtained. As to the mode of baptism, it affirms that immersion alone is the one method sanctioned by Scripture, and that this mode has been expressly prescribed by revelation in the existing Church.

Baptism, then, becomes the third principle and the first essential ordinance of the gospel. It is to be administered by one having authority; and that authority rests in the Priesthood given of God. Following baptism comes the ordinance of the bestowal of the Holy Ghost by the authorized imposition of hands. These principles, designated specifically the "first principles and ordinances of the gospel," "Mormonism" claims to be absolutely essential to membership in the Church of Christ, and this without modification or qualification as to the time at which the individual lived in mortality.!

Then with propriety it may be asked, "What shall become of those who lived and died while the Priesthood was not operative on earth?—those who have worked out their mortal probation during the ages of the great apostasy? Furthermore, what shall be the destiny of those who, though living in a time of spiritual light, perhaps had not the opportunity of learning and obeying the gospel requirements?" Here again the inherent justice of "Mormon" philosophy shows itself in the doctrine of salvation for the dead. No distinction is made between the living and the dead in the solemn declaration of the Savior to Nicodemus, which appears to have been given the widest possible application,—that except a man be born of water and of the spirit he cannot enter into the kingdom.

"Mormonism" believes in something more than a heaven and a hell, to one or the other of which all spirits of men shall be assigned, perhaps on the basis of a very narrow margin of merits or

demerits. As it affirms the existence of an infinite range of graded intelligences, so it claims the widest and fullest gradation of conditions of future existence. It holds that the honest, though, perchance, mistaken soul who lived or tried to live according to the greatest light he had received, shall be counted among the honorable of the earth, and shall find opportunity, if not here then in the hereafter, for compliance with the requirements of salvation. It teaches that repentance with all its attendant blessings shall be possible beyond the grave; but that inasmuch as the change we call death does not transform the character of the soul, repentance there will be difficult for him who has ruthlessly and wilfully rejected the manifold opportunities afforded him for repentance here. It asserts that even the heathen who may have bowed down to stocks and stones, if in so doing he was obeying the highest law of worship which to his benighted soul has come, shall have part in the first resurrection, and shall be afforded the opportunity, which on earth he had not found, of doing that which is required of God's children for salvation.

And for the dead who have been without the privileges, perhaps indeed without the knowledge, of compliance with Christ's law, there shall be given opportunity in the hereafter.

Nevertheless, this life of ours is no trifle, no mere incident in the soul's eternal course, having but small temporary importance, the omissions of which can be rectified with ease by the individual beyond the vail. If compliance with the divine law as exemplified by the requirements of faith, repentance, baptism, and the bestowal of the right to the ministrations of the Holy Ghost, are essential to the salvation of those few who just now are counted among the living, such is not less necessary for those who once were living but now are dead. Who are the living of today but those who shortly shall be added to the uncounted dead? Who are the dead but those who at some time have experienced the opportunities of mortality?

Christ has been ordained to be judge of both quick and dead; he is Lord of living and dead as man uses these terms, for all live unto him. How then shall the dead receive the blessings and ordinances denied to them or by them neglected while in the flesh? By the vicarious work of the living in their behalf! It was this great

and privileged labor to which the Prophet Malachi referred in his solemn declaration, that before the great and dreadful day of the Lord, Elijah should be sent with the commission to turn the hearts of the fathers to the children and the hearts of the children to the fathers. Elijah's visitation to earth has been realized. On the 3rd of April, in the year 1836, there appeared unto Joseph Smith and Oliver Cowdery, in the temple erected by the Latter-day Saints, at Kirtland, Ohio, Elijah the prophet, who announced that the time spoken of by Malachi had fully come; then and there he bestowed the authority, for this dispensation, to inaugurate and carry on this labor in behalf of the departed fathers.

As to the fidelity with which the Latter-day Saints have sought to discharge the duties thus divinely required at their hands, let the temples erected in the poverty as in the relative prosperity—by the blood and tears of the people—testify. Two of these great edifices, dedicated partly to the blessing of the living, more particularly to the work of the living for the dead, were constructed by the Latter-day Saints in the days of their tribulation, in times of their direst persecution,—one at Kirtland, Ohio, the other at Nauvoo, Illinois. The first is still standing, though no longer possessed by the people who built it; and no longer employed for the furtherance of the purposes of its being; the second fell a prey to flames enkindled by mobocratic hate. Four others have been constructed in the vales of Utah, and are today in service for the accomplishment of this vicarious labor of love. In them the ordinances of baptism, and the laying on of hands for the bestowal of the Holy Ghost, are performed upon the living representatives of their dead kindred.

But this labor for the dead is two-fold; it comprises the proper performance of the required ordinances on earth, and the preaching of the gospel to the departed. Shall we suppose that all of God's good gifts to his children are restricted to the narrow limits of mortal existence? We are told of the inauguration of this great missionary labor in the spirit world, as effected by the Christ himself. After his resurrection, and immediately following the period during which his body had lain in the tomb guarded by the soldiery, he declared to the sorrowing Magdalene that he had not at that time ascended to his Father; and, in the light of his dying promise

to the penitent malefactor who suffered on a cross by his side, we learn that he had been in paradise. Peter tells us where else he was—that he was preaching to the spirits in prison, to those who had been disobedient in the days of Noah when the long-suffering of God waited while the ark was preparing. If it was deemed necessary or just that the gospel be carried to spirits that were disobedient or neglectful in the days of Noah, are we justified in concluding that others who have rejected or neglected the word of God shall be left in a state of perpetual condemnation?

“Mormonism” claims that not only shall the gospel be carried to the living, and be preached to every creature, but that the great missionary labor, the burden of which has been placed on The Church, must of necessity be extended to the realm of the dead. It declares unequivocally that without compliance with the requirements established by Jesus Christ, no soul can be saved from the fate of the condemned; but that opportunity shall be given to every one in the season of his fitness to receive it, be he heathen or civilized, living or dead.

The whole duty of man is to live and work according to the highest laws of right made known to him, to walk according to the best light that has been shed about his path; and while Justice shall deny to every soul that has not rendered obedience to the law, entrance into the kingdom of the blessed, Mercy shall claim opportunity for all who have shown themselves willing and eager to receive the truth.

It will be seen, then, that “Mormonism” offers no modified or conditional claims as to the necessity of compliance with the laws and ordinances of the gospel by every independent inhabitant of earth unto whom salvation shall come. It distinguishes not between enlightened and heathen nations, nor between men of high or low intelligence; nor even between the living and the dead. No human being who has attained years of accountability in the flesh, may hope for salvation in the kingdom of God until he has rendered obedience to the requirements of Christ, the Redeemer of the world.

But while thus decisive, “Mormonism” is not exclusive. It does not claim that all who have failed to accept and obey the gospel of eternal life shall be eternally and forever damned. While

boldly asserting that the Church of Jesus Christ of Latter-day Saints is the sole repository of the Holy Priesthood as now restored to earth, it teaches and demands the fullest toleration for all individuals, and organizations of individuals, professing righteousness; and holds that each shall be rewarded for the measure of good he has wrought, to be adjudged in accordance with the spiritual knowledge he has gained. And for such high claims combined with such professions of tolerance, The Church has been accused of inconsistency. Let it not be forgotten, however, that toleration is not acceptance. I may believe with the utmost fullness of my soul's powers that I am right and my neighbor is wrong concerning any proposition or principle; but such conviction gives me no semblance of right for interfering with his exercise of freedom. The only bounds to the liberty of an individual are such as mark the liberty of another, or the rights of the community. God himself treats as sacred, and therefore as inviolable, the freedom of the human soul.

Know this, that every soul is free  
To choose his life and what he'll be;  
For this eternal truth is given  
That God will force no man to heaven.

He'll call, persuade, direct aright,  
Bless him with wisdom, love, and light;  
In nameless ways be good and kind,  
But never force the human mind.

"Mormonism" contends that no man or nation possesses the right to forcibly deprive even the heathen of his right to worship his deity. Though idolatry has been marked from the earliest ages with the seal of divine disfavor, it may represent in the benighted mind the sincerest reverence of which the person is capable. He should be taught better, but never compelled.

In further defense of the Latter-day Saints against the charge of inconsistency for this their tolerance toward others whom they verily believe to be wrong, let me again urge the cardinal principle that every man is accountable for his acts, and shall be judged in the light of the law as made known to him.

There is no claim of universal forgiveness; no unwarranted glorification of Mercy to the degrading or neglect of Justice; no thought that a single sin of omission or of commission shall fail to leave its wound or scar. In the great future there shall be found a place for every soul, whatever his grade of spiritual intelligence may be. "In my Father's house are many mansions," declared the Savior to his apostles; and Paul adds, "There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun and another glory of the moon and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead."

The Latter-day Saints claim a revelation of the present dispensation as supplementing that just quoted. From this later scripture, we learn that there are three well-defined degrees of glory in the future state, with numerous, perhaps numberless, gradations. There is the *celestial glory* provided for those who have lived the whole law, who have accepted the testimony of the Christ, who have complied with the required ordinances of the gospel, who have been valiant in the cause of virtue and truth in all respects.

Then there is the *terrestrial glory*, comparable to the first as is the moon to the sun. This shall be given to the less valiant, to many who are nevertheless among the worthy men of the earth, but who perchance have been deceived as to the gospel and its requirements.

The *telestial glory* is for those who have failed to live according to the light given them; those who have had to suffer the results of their sins; those who have been of Moses, of Paul, of Apollos, and of any one of a multitude of others, but not of the Christ.

We hold that there is a wide difference between salvation and exaltation; that there are infinite gradations beyond the grave as there are here, and as there were in the state preceding this.

"Mormonism" is frequently spoken of as a new religion, and The Church as a new church, a mere addition of one to the many sects that have so long striven for recognition and ascendancy among men. It is new only as the spring-time following the



darkness and the cold of the year's night is new. The Church is a novel one only as the ripening fruit is a new development in the course of the tree's growth. In a general and true sense, "Mormonism" is not new to the world. It is founded on the gospel of Christ which antedates this earth. The establishment of The Church in the present age was but a restoration. True, The Church is progressive as it ever has been; it is therefore productive of more and greater things as the years link themselves into the centuries; but the living seed contains within its husk all the possibilities of the mature plant.

This nineteenth century gospel is the old one, the first one, come again. It demands the organization and the authority characteristic of The Church in former days, when there was a Church of God upon the earth; it expects no more consideration, and scarcely hopes for greater popularity, than were accorded the primitive Church. Opposition, persecution, and martyrdom have been its portion, but these tribulations it accepts, knowing well that to bear such has been the lot of the true Church in every age.

"Mormonism" is more than a code of morals; it claims a higher rank than that of an organization of men planned and instituted by the wisdom and philosophy of men, however worthy. It draws a distinction between morality and religion; and affirms that human duty is not comprised in a mere abstinence from sin. It regards the strictest morality as an indispensable feature of every religious system claiming in any degree divine recognition; and yet it looks upon morality as the alphabet from which the words and sentences of a truly religious life may be framed. However euphonious the words, however eloquent the periods, to make the writing of highest worth, there must be present the divine thought; and this, man of himself cannot conceive.

It affirms that there was a yesterday as there is a today, and shall be a tomorrow, in the dealings of God with men; that

Through the ages one increasing purpose runs;  
and that purpose,—the working out of a divine plan, the ultimate object of which is the salvation and exaltation of the human family.

The central feature of that plan was the earthly ministry and

the redeeming sacrifice of the Christ in the meridian of time; the consummation shall be ushered in by the return of that same Christ to earth as the Rewarder of righteousness, the Avenger of iniquity, and as the world's Judge.

The Church holds that in the light of revelation, ancient and modern, and by a fair interpretation of the signs of the times, the second coming of the Redeemer is near at hand. The present is the final dispensation of the earth, in its present state; these are the last days of which the prophets in all ages have sung.

But of what use are theories and philosophies of religion without practical application? Of what avail is belief as a mere mental assent or denial? Let it develop into virile faith; vitalize it; animate it; then it becomes a power for good or for ill. The Latter-day Saints point with some confidence to what they have attempted and begun, and to the little they have already done, in the line of their convictions, as proof of their sincerity.

For the second coming of the Redeemer, preparation is demanded of men; and today, instead of the single priest crying in the wilderness of Judæa, there are thousands going forth among the nations with a message as definite and as important as that of the Baptist; and their proclamation is a revival of the voice in the desert—"Repent! Repent! for the Kingdom of Heaven is at hand."

*The philosophy of "Mormonism" rests on the literal acceptance of a living, personal God, and on the unreserved compliance with his law as from time to time revealed.*

## BOATING ON THE COLORADO.

BY DAVID D. RUST, OF THE CLASS IN ORATORY, BRIGHAM YOUNG  
ACADEMY, PROVO, UTAH.

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Every school boy can point out that crooked line which cuts off the south-east corner of Utah, and which represents, on the map, the Colorado river. He can also locate the largest river system in the state; and, if asked to describe that system, will tell you briefly that it is formed principally by two large rivers which rise in the Rocky Mountains and, uniting, flow southwesterly for hundreds of miles into the Gulf of California.

My readers have, no doubt, seen pictures, heard and listened to descriptions of this winding river. They may also have read Major Powell's account of the first expedition ever made through the terrible Colorado canyon. But these descriptions and paintings, stories and accounts, however vivid, give but dull notions of the reality. If we would know the sublimity of mighty cataracts, and rushing streams, we must stand in their presence and hear their awful rumblings.

In this exposition, it is not my purpose to describe the wonders of this royal gorge; I only hope to present some facts relative to boating in a box-canyon nearly two thousand feet deep.

Boating on the Colorado river does not mean gentle, listless, moonlight gliding over rippling waves with Cupid at the helm. It does not mean navigation, with steam or sails. It means work, steady, hard pulling, determination in every stroke, and strokes in quick succession.

Many kinds of boats are used on the river, but they are all necessarily small. A ton is considered a good load for the best

boats used there. Nearly all have flat bottoms; when I say flat, I mean nearly flat, just turning up a little at the bow and stern. Some straight-bottomed keel-boats are used with success, but they draw too much water to be easily towed close to the shore. Instead of a rudder to guide the boat, a stern-paddle is used. Often, however, the steering is done with the side oars.

The most dreaded part of life on the Colorado, is boating up stream. This is done by rowing and towing. For towing, long lines are attached to the bow and the stern; one to draw the boat up stream, the other to keep it the right distance from shore. Any one who plays well at "tug-of-war" is physically qualified to tow a boat, but some mental power is also necessary. When the boat surges too far into the current, or, in spite of all that can be done, butts against the rocky shore, unless the "crew" has patience and plenty of it, everything goes wrong, and much time is lost. The progress thus made is slow enough at the best, often not exceeding five miles a day. My companion and I were twenty days taking our boat one hundred miles. On some of the quietest parts of the river, we have made an upstream journey of twenty miles in eight hours.

While battling with the stubborn current, I have often consoled myself with the saying, "live fish swim up stream." Then, too, I have thought how Ben Hur turned to advantage the adversity of a galley-slave life so that when the opportunity came for better work, he was prepared with broad shoulders, strong lung-power, and sinewy arms. Hard work seems less hard when one's mind is employed with pleasant thoughts.

Sails are little used on the river, for the cliffs are so high on each side that the wind, when it does blow, is very irregular. I remember my first experience with sails. Three of us inexperienced "tars" were merrily sailing along—I say merrily, for it was indeed joy to rest our oars awhile—when the wind suddenly changed, and left us half way up a big rapid. By the time our sails were "hailed down," and we were in position for rowing, the current had drifted us on a rock. We had not expected such a twist in the elements, and it was with no little difficulty that our boat was saved from being capsized.

People not accustomed to boating are usually timid when they

first get on the boat, especially if it is done with a view to riding on the roaring Colorado. Some cannot be persuaded to cross the river even in a comparatively smooth place. One gentleman, who was going to look at some placer mines, gave up the trip because the gold claims were on the opposite side of the river from where he lived.

There is seldom any danger in crossing the river at a smooth part; but it is quite dangerous to try to cross immediately above a rapid. The current there is smooth but very deceptive, and a boat is almost sure to be taken down stream into the rocks below. It is not over-pleasant crossing immediately below a rapid, but, although the waves are slashing each other in desperate fury, they have spent their force; and, if the oarsmen make no mistake, the crossing is quickly and safely effected.

To illustrate the danger referred to, I will relate the adventure of two inexperienced gentlemen who were camping for a few days at Lee's Ferry. They borrowed the little boat, one day, to take a ride. As they paddled out into the river, sounding the bottom with a long rope, and glancing about at the curious cliffs and sand-bars, the cunning old stream gradually carried them down towards the big rapid not more than a quarter of a mile below. On they drifted, quite unconscious of the danger; when at last they realized their position and found themselves almost in the huge waves and rugged rocks, they lost themselves in excitement. The one sitting in the end of the boat farthest down stream, rushed to the opposite end with the hope of getting farther away from the object of his terror. They screamed for help, but no help was near. Then they settled down to pull for life, and barely escaped the terrible rocks over which no boat could be saved from wreck.

To show the difference between skill and lack of skill in boating, I will contrast another incident with that just related. A few days after this almost tragic ride, the young lady who was teaching school at the Ferry, accepted an invitation to take a ride over the big rapid. The two gentlemen used all their persuasive power to discourage such a trip, but to no purpose. The young lady had unbounded confidence in the daring boatman, and both were soon gliding swiftly into the waves. But the two visitors, at the Ferry, did not share her confidence, and ran below the rapids to

be ready to give aid, should it be required. One of them even removed his outer clothing that he might the better rescue the drowning girl.

The rapid was a mile long, but in five minutes the boat had run the distance, and was landed safely in the still water below.

The first rapid I ever rode over made a great impression upon me. The men at the oars were accustomed to rapids, so, just for a joke, they pulled right into the largest waves close to the huge, perpendicular mountain of sandstone which formed the banks of the stream. As each wave dashed against the boat and echoed among the bluffs, my heart jumped with corresponding pulsations, until I could have offered my own funeral prayer. The boys said I was pale, and they laughed heartily, but it was a dry, unmirthful time for me.

Long before seeing the Colorado river, I had heard of its great whirl-pools. Many stories had been told how boats had been sucked down to the bottom of the river, with the result of loss in property and life. Most of these stories have been proved fakes, yet, boats have been turned end for end suddenly while crossing these great swirls.

The largest of these whirl-pools that I ever saw, was about two hundred feet wide. The mush-ice had lodged in it and was turning round and round, forming itself into a great frozen wheel. Our boat ran into it, but as one man was on shore with the tow line, and another in the boat rowing, we escaped without serious accident.

While mentioning rapids, I shall be expected perhaps to say something about the Grand Canyon of the Colorado. This canyon is about four hundred miles in length, and contains four hundred extremely rough and dangerous rapids, with perhaps as many more ordinary rapids. Indeed one may say that the Grand Canyon is one great rapid, four hundred miles long.

Four expeditions have been made with boats through that terrible gorge. The first was made by Major Powell of the United States Government survey. Major Powell has given us a graphic description of the canyon. The second was made by Col. Robert Stanton. The third was made by a Mr. Flavelle, with one boat and one companion. But the last, and perhaps the most successful trip ever made through the canyon, was made by Mr. Gallaway of Vernal,

Utah. In January, 1897, this gentleman, with one companion and two boats, made the entire journey in thirty days.

I have heard Mr. Gallaway relate in unboastful words the horrors of the adventures of that trip. He describes the gloomy canyon, with its perpendicular walls of a mile in height, by saying, "It looked as though we were being plunged into the jaws of hell!" He illustrates the height of those granite, marble-topped mountains, by telling how the flowers were in bloom and the darning-needle hummed his summer tunes on the shores of the river, while far over-head the sun gilding its whiteness, hung fringes of freshly fallen snow.

Many tourists go every year to get a peep into that awe-inspiring chasm. Some day, a railroad may be built through it, and if it ever is, no other natural curiosity will offer such attractions to tourists and students of nature.

Men who have navigated the Colorado river, have not done so merely for pleasurable excursions. There must be intellectual or pecuniary compensation to induce people to take such hazardous journeys. The pursuits which cause the necessity for boating on the river are various. Most people go there to mine for placer gold, some to collect relics from the cliff-dwellers' ruins, some to survey mining claims and railroad ways, some to trap the beaver and otter, and others to study the miraculous truths of geology and mineralogy.

A trip on the river is a most valuable course of training. Although no formal studies in morality are given, still the sermons that may be read in the great temples of stone, are redolent of moral influence. The dangers of life on the river tend to sharpen the mind and give to even the mediocre a resolute will and a conquering determination.

If by some magic I could carry you away to that strange laboratory of nature, and take you for a few hours' ride down that turbulent old river, the wonders you would see, the raptures you would feel, the truths that would be flashed upon you, would exceed in character-forming power all that could be given in hundreds of expositions.

In such a ride, we should be tossed over tumultuous waves, while shooting the rapids. High in the cliffs above the water,

would be seen the remains of a strange race. If we examined these dwellings closely, we should have to leave the boat and ascend hundreds of feet by means of steps cut long ago into the vertical walls of sandstone. The remnants of old boilers, and other abandoned placer-mining machinery, would be seen along the sandbars, and some great excavations would show that gold has been taken from the gravel and the latter thrown into the river. We should see a few log cabins, some stone buildings, and several tents. Here and there, a few men would be found at work in placers, and should we land at their camp, we should be heartily greeted and made welcome to every courtesy and consideration they had to offer. When our ride should be completed, and we again returned to civilization, we should be most certain to prize our pleasant homes more highly; yet, in our memory would always be a deeply printed page filled with fascinations which only a boat ride on the Colorado river could impress upon us.

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### WHAT PART IS THINE?

(WRITTEN FOR THE ERA.)

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My friend, what part is thine in life's great choir,—

Alto or base, tenor or treble sweet?

Whate'er thy part, watch well the score, and see  
No chord be missed, no note unfit be sung.

Ofttimes thy duty is to watch and wait;  
Then, at appointed time, to raise thy voice  
And swell the growing anthem of God's praise,  
In melody and harmony divine.

Solos there are, duets and trios too;  
And sometimes every voice and piece is heard  
In volume that shall drown all meaner sounds,  
And rise to Heaven as one great wave of praise.

Sing well thy part, in time and tune exact;  
And trouble not that others fail in theirs;  
Soon they shall join with thee, or silent be,  
For harmony doth conquer discord's din.

MALTA.



## HUMILITY WITH POWER.

BY ATTEWALL WOOTTON.

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The genuine Christian spirit is the spirit of humility; without this, that true charity that Paul so beautifully describes has no safe foundation upon which to rest. There can be no arrogance in the kingdom of heaven. Jesus said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child the same is greatest in the kingdom of heaven." But, asks one, "Is not pride necessary to excellence?" Yes, that pride which scorns to stoop to an ignoble deed, to speak an unbecoming word, to think an unvirtuous thought; that pride which leads man to excel, not to excel his fellows, but to excel his former self, that pride which says I am wiser than I was yesterday, I am stronger than I was last week, I am better than I was last month, I am possessed of more charity and love for my fellow men than I had last year; that pride which looks down, not with contempt, but with a desire to uplift, and looks up, not with envy, but for examples to follow.

Christ is the great exemplar of humility, and his life and teachings were in perfect accord. The disciples were often admonished to be humble and look not to the honors of men; in this connection, he said, "For every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." Pride of office should have no place in the Church of Christ, and only he who is willing to serve in the humblest capacity is worthy to be placed in positions of trust. He that is not governable is not fit

to govern his fellows. The tradition of ages has firmly fixed on the minds of the people that office so dignifies a person that it is something to be sought after, but in the Church of Christ the office should find the man, and not the man the office. The officer-seeker is generally the most unfitted for the position, for he seeks it, not that he may do honor to the office, but that it may do honor to him. The Prophet Joseph Smith says, "We have learned by sad experience, that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion." How different is that spirit from the teachings of our Savior! When there was a strife among his disciples as to which of them should be accounted the greatest, he told them, "The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief as he that doth serve." An insatiable desire for office and the honors that are supposed to attach to it, have caused the downfall and apostasy of numbers of prominent men in the early history of The Church in this dispensation, and the same cause will produce the same effect in all cases and at all times.

Every man who is called out of the world and has taken upon him the name of Christ should fit himself, through faith, humility, prayer, and study, to fill any place of responsibility to which he may be called, and he may be sure that the Lord will not lose sight of him, but, through the instrumentality of his inspired servants, the Lord will place every man in the position he is best prepared and qualified to fill. A man can be placed in no more dangerous position than upon a pinnacle where he is liable to become dizzy, and the greater the height and the more sudden the elevation, the greater is the danger of falling.

A calling in the Priesthood is a sacred trust, an account of which will have to be rendered, and well will it be for him who uses it in humility with an eye single to the glory of God. All who are called to positions of responsibility should ever bear in mind the following beautiful passages from the Prophet Joseph Smith, Doctrine and Covenants, section 121, paragraphs 34, 35, 36, 41 and 42:

"Behold, there are many called, but few are chosen. And why are they not chosen?

"Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson—

"That the rights of the Priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

"No power or influence can or ought to be maintained by virtue of the Priesthood, only by persuasion, by long suffering, by gentleness, and meekness, and by love unfeigned;

"By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile."

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KARL G. MAESER.

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What was he?

A voice:—deep with the call to battle for the right;  
Tender with comfort through the doubtful night;  
A call to arms upon the field of self,  
To raise the soul and kill the greed of pelf;  
A voice that struck the Ananias dead,  
And lifted up the nobler self instead.

What was he?

A hand that never knew an oppressor's heart,  
A hand that never knew a meaner part  
Than lifting up where others had crushed down;  
The weak, the tempted, who win fortune's frown;  
A hand that comforted yet smote for good,  
Sparing himself the least where'er he stood.

What was he?

A heart, a soul, the expanseless seas as broad,  
A mighty soul that one time looked on God  
And caught the illumination of his smile,  
And brought the light to earth a little while;  
A heart that left the meaner deeds unthought,  
A soul that breathed of peace from battles fought:  
The children's friend, the friend that steadied youth;  
A bearer of the cross for right and truth!

And now?

His voice is silent through the unsleeping hour,  
His hand doth rest in peace that wielded power;  
Gone on his journey through the gates of day,  
Our friend, our teacher, hath but passed this way.

But in our hearts his voice doth echo still,  
Like sound of angels on Judea's hill;  
So shall its echo to the years belong;  
So shall remembrance of his hand make strong;  
So shall his work go on from age to age,  
And leave its stamp divine on history's page.  
Faithful he was, aye, even unto death!  
Such life can never die with lessening breath.  
He hath but crossed the seas that soundless break,  
Leaving a light of glory in his wake.

February 17, 1901.

ANNIE PIKE.

# TRAINING AND EQUIPMENT OF MISSION- ARIES.

BY ELDER BEN E. RICH, PRESIDENT OF THE SOUTHERN STATES  
MISSION.

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In presenting my views and ideas relative to the deportment of missionaries, I am conscious of this fact, that they may not thoroughly harmonize with the sentiments and belief of others; however, be this as it may, I am willing to set forth my judgment in the matter, at the risk of criticism and adverse theories, leaving it to the discretion of each individual to decide for himself. Suffice it to say, that what I may here indite is in full accord with the honest convictions of my soul, and, to my judgment and understanding, the best calculated for the advancement of righteousness, and the conversion of the children of men.

It has been truly remarked that "Manners make the man." The word of the Lord through his ancient servant Samuel, "Be strong, and quit yourselves like *men*," bespeaks the true sentiment which I desire to impress upon the minds of the youth of Zion. This choice admonition was also reiterated by the "Great Apostle to the Gentiles," for in writing to the Saints at Corinth, he says, "Watch ye, stand fast in the faith, quit you like men, be strong." Now the question naturally enough arises, what constitutes a true man? What qualifications are necessary? What shall be his course in life, his daily conduct, conversation and manners? I think that we shall find an answer to these queries in the following, known as "The Portrait of a True Gentleman." The sketch that I refer to was found in that quaint historic town of Gloucester,

England, hung over a marble mantel piece, in the tapestried sitting room of an old manor house, and is as follows: "The true gentleman is God's servant, the world's master and his own man; virtue is his business, study his recreation, contentment his rest, and happiness his reward; God is his Father, Jesus Christ his Savior, the Saints his brethren, and all that need him his friends; devotion is his chaplain, chastity his chamberlain, sobriety his butler, temperance his cook, Providence his steward, charity his treasurer, piety his mistress of the house, and discretion his porter to let in or out as most fit." I have taken the liberty of quoting this in full for the benefit of the youth, for briefly, and yet beautifully, it defines the essential characteristics of a genuine, true gentleman.

Let me ask, could we conscientiously portray, as an apt illustration of a true gentleman, one who lacked politeness, amiability, cleanliness and discretion? No! since these are some of the vital essentials, the presence of which manifest the distinguishing features of a true gentleman. Politeness is the very essence of true gentility, the sum of chaste behavior. Above all other men, let God's servant rank in refinement, courtesy and well-bred manners, for he has the gift of the Holy Ghost as an additional sanctifying grace, to aid him to master every situation, enter all grades of society, and mingle with all classes of people—being everywhere adequate to the occasion, equal to the existing conditions and surrounding circumstances. If the conservative people of this and other enlightened lands are to hear the Gospel of Jesus in its fullness, they must be approached in a conservative way, by conservative men. It is self-evident, and beyond controversy, that if an elder would be successful, he must be equal to the task assigned; whether it be to associate with noblemen or peasants, with aristocrats, or the poor laboring classes. Let him learn to adapt himself to the conditions he may meet, for he will find all classes of people, with varied degrees of intelligence and understanding; therefore, it holds him in hand to so prepare himself as to be in readiness for the emergency, that he might escape the humiliation and embarrassment which the unprepared must suffer.

We have been dealing thus far with the manners—the general deportment, and have said but little about the dress and appearance. Of course, as heretofore stated, it is the manners which

make the real man, and not the dress, and yet the clothes give the real man a becoming appearance. But whether he wears an old hat, a shabby coat, ragged breeches, or worn out shoes, with Burns I would say, "A man's a man for a' that." People often judge the inner quality by the appearance of the rind. If we would gain their attention, until we have delivered the message of salvation which we bear, and which we are sent forth to proclaim, then it becomes absolutely necessary that we present a neat, tidy, cleanly appearance. I have often thus remarked to the elders, among whom I have labored for the last thirty months, "Brethren, if, perchance, you find no place of shelter when the shades of eve are falling, and you are forced to sleep in these lonely woods, hungry and foot-sore, with mother earth for your couch, and only the cold, blue canopy of heaven as a covering, do so cheerfully, for you remember the hymn, 'Our foes have rejoiced when our sorrows they've seen,' and we don't want to give them any cause to rejoice on this wise; but, on the other hand, meet them with a smile of contentedness and apparent joy! When you awake in the morning, if, perchance, you succeed in going to sleep, see to it that before you 'Hit the big road' you have carefully removed every speck of dirt from your clothing, brushed your shoes, and so arranged your toilet that you are presentable as gentlemen. Whittle you a tooth-pick, lift up your heads, and smack your lips as if you had just eaten a bon ton meal, or dined at Delmonico's."

For quite a number of years, it has been the established rule of the Southern States Mission to have a uniform dress among its elders, and we believe that it is best and proper to continue on in the good course. Our elders should appear neatly dressed, for we are not ashamed of the Gospel, and the attire bears testimony of our identity as "Mormon" elders. Of course, an elder could preach with power in an uncouth raiment, but would his words, with a certain class of people, have the same weight and bearing they might otherwise have, were he clothed as a minister of the word?

It is not so much what an elder *can* do, as what he *should* do! Quit yourselves like men, is the divine fiat, the heavenly decree. How? might be asked with propriety. By being true, worthy gentlemen—such as the sketch given heretofore defines them. Men of

honor, of polish, and refinement! I would prefer the word refinement, rather than that of polish, for there are polished rogues, and educated scoundrels. While our elders are sent forth as veritable "fishers and hunters," still there is a vast difference between the mission field and the range. Shaps, leggins and booted spurs, may be articles of necessity on the prairie, but hardly requisite in the mission field. Wrist-straps, buck-skin watch-chains, and leather hat-strings for the proper adjustment of the head-gear, may each have their required sphere when rounding up the cattle on the plains, but are entirely out of place in the vineyard of the Lord, because they are not needed, and are certainly neither ornamental nor useful. Blue overall, "jumpers," slouch-hats and hob-nailed brogans, are just the things for the farm, or work shop, but representatives of the Lord Jesus, who brush up against the aristocracy of the nation, and mingle with the sons of men, should be clothed in more suitable apparel.

Let the manners govern the arrangement of the dress, and if the manners are such as become gentlemen, then the garment will not fail to reach the standard required. Manners are in the man, but the neatness and cleanliness of the suit bespeak to a great measure, the true characteristic qualities of the person. Set the soul right, and these other essentials will follow as the night the day.

A thorough training or equipment for active missionary work will include the developement of every phase of man, socially, morally, physically, and intellectually, and if it fails to do so, then, to some extent, it is incomplete and insufficient. Some of our young men would find it very embarrassing, in a first-class hotel, to know just how to order their meals. The colored waiter would hand them a bill of fare, and as they sat silently scanning this perplexing menu, puzzling their bewildered brains as to what it all meant, he would stand back a pace, show his white teeth, and grin in derision at their ignorance. This inconvenience and trying ordeal, may be overcome, if proper steps are taken at home. Let a young man enter a parlor or sitting room, and no matter how polite a bow he can make, if he tilts his chair on the back legs, his presence and company become at once repulsive to the cultured lady or gentleman. The four legs of a chair were made and placed



in that chair for the purpose of its support, and all are necessary and should be kept in use. It would look just as becoming for a man to stand on only one foot, with the other dangling in the air, as for the front legs of a chair to be raised from the floor. We should diligently strive to make ourselves agreeable, interesting company in any society. We have every privilege to do so, and it seems to me we are woefully neglectful, if we do not avail ourselves of the many opportunities at hand for development and progress.

Is there any just reason why we should not be the peers in any branch of social development? It seems to me, there is none! On the railroad train, or on the streets, in the public assemblies or the social gathering, at the table or in the parlor, let us be polite, consider the happiness and comfort of others, and do nothing to their annoyance or displeasure!

In our deportment, we should be broad-minded and courteous. Broad-minded, because we stand upon the broadest foundation ever laid, of which Jesus Christ is the chief corner stone. Courteous, because we should be kindly affectioned to each other, and exhibit a loving, civil behavior, one towards another, for the very exercise of this virtue is happifying; and if it fails to benefit others, it will return to enrich the heart of the bestower.

Young men who have a genteel mien, and polite behavior, are in demand everywhere, not only in the mission field, but in other walks, and vocations of life. In Evanston, Illinois, a medal is presented every year to the cabman who is most courteous, and a starry diadem awaits the faithful servant of the Lord, who has blest others by his politeness and civility.

To the youth of Zion, I would say: Have your minds bright with Gospel facts, well trained, and stored with useful information. Be genial, affable, kind and loving. These Christ-like traits will win for you true, worthy friends, and assist in gaining for you the everlasting blessings of eternity. Strive to make your homes places of sweet culture, ventilated with an atmosphere of pure, unfeigned, Christian love. Cultivate the spiritual, educate the mental, and keep pure and spotless the temporal.

Keep your hands clean, your hearts free from guile, and sin; and your thoughts pure and holy continually. Let holiness be your motto; the Spirit, your guide; and the glory of God, your mission

on the earth. The words of the Apostle Peter present a fitting conclusion to my rather crude and imperfect sketches, "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous." (Peter 3: 8.)

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## IN MEMORIAM.

PRESIDENT GEORGE Q. CANNON, DIED APRIL 12, 1901.

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Each voyager, who life's dark sea has braved,  
Suffers a wreck upon the hither shore.  
The voyager, victorious, is saved,  
And safely rests where storms can come no more.

As sinks the sun at eventide, to rise  
In glorious strength on other haunts of men,  
So sink the just beneath our earthly skies,  
To shine in realms beyond our mortal ken.

Our lives, imperfect here, are rounded there.  
(By faith alone we grasp the heavenly theme.)  
As we have seen the bridge's arch of stone  
Reflected perfect in the limpid stream.

Mourn not for him who gained a victor's crown,  
Reflecting glory brighter than the sun.  
His work accomplished, and the cross laid down,  
The Master called him from his work well done.

We would not mourn, could we but see him there,  
Where all is redolent with life and joy,  
What fragrant flowers bloom in a clime so fair,  
Where death no more their beauty can destroy!

J. H. WARD.

Salt Lake City, April 15, 1901.

## THE KINGDOM OF GOD.

BY EDLER B. H. ROBERTS, OF THE FIRST SEVEN PRESIDENTS OF  
SEVENTIES.

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Note ten, in lesson fourteen; of the Mutual Improvement Association Manual, for 1900-1901, has occasioned no small amount of discussion and inquiry among the members of the associations. A request to explain this note came to the editors of the ERA, and, in the March number, page 395, a brief and accurate explanation of the matter was given, but this, in some quarters, it appears, was not satisfactory; and still further explanation being asked for, the editors have referred the matter to the writer of this article.

I think it very likely that note ten will be better understood if the conditions which called forth the remarks of the Prophet are known. It will be seen by reference to the note itself that the Prophet says, "Some say the Kingdom of God was not set up until the day of Pentecost, and that John did not preach the baptism of repentance for the remission of sins."

The one man who more than any other taught that doctrine, was Alexander Campbell, founder of the sect of the Disciples or Christians, commonly called Campbellites. He held that the institution known under the various titles of "Kingdom of God," "Kingdom of Heaven," "The Church," "The Church of Christ," etc., was not established in the earth until the day of Pentecost. He denied that that institution existed among the ancient patriarchs, with Israel under Moses, or subsequently in the days of the prophets; and, in many of his discussions, combatted the idea of identity between the church among the Jews and the Christian church set up

for the first time, according to his teachings, upon the day of Pentecost. He also taught that John's baptism was not Christian baptism, and always cited in proof of this the rebaptism of those disciples whom Paul found at Ephesus. (Acts 19: 1-5.)

The influence of Alexander Campbell, throughout what was called in those days, the Western Reserve, was very great; and, of the Protestant sects, that of the Disciples was most flourishing. The Prophet Joseph, in the remarks under consideration, was undoubtedly correcting these errors, and what he said had special reference to these false teachings of Alexander Campbell; hence, his words, "I say in the name of the Lord that the Kingdom of God was set up on the earth from the days of Adam to the present time." Then he proceeded to define what he here means by the Kingdom of God, and says:

Whenever there has been a righteous man on earth unto whom God revealed his word and gave power and authority to administer in his name, and where there is a priest of God—a minister who has power and authority from God to administer in the ordinances of the gospel and officiate in the Priesthood of God, there is the Kingdom of God; and, in consequence of rejecting the gospel of Jesus Christ and the prophets whom God hath sent, the judgments of God have rested upon people, cities, and nations, in various ages of the world, which was the case with the cities of Sodom and Gomorrah, which were destroyed for rejecting the prophets.

Again:

Now I will give my testimony. I care not for man. I speak boldly and faithfully, and with authority. How is it with the Kingdom of God? Where did the Kingdom of God begin. Where there is no Kingdom of God there is no salvation. What constitutes the Kingdom of God? Where there is a prophet, a priest, or a righteous man unto whom God gives his oracles, there is the Kingdom of God; and where the oracles of God are not, there the Kingdom of God is not.

It will be seen from these remarks, in the discourse of the Prophet, that he was combating this Campbellite idea that the Kingdom of God had not been upon the earth until the day of Pentecost, and the Prophet does not at all allude to events and conditions this side of the day of Pentecost, and, there-

fore, his remarks on this occasion do not affect at all the position which The Church takes with reference to the world's entire apostasy from the gospel, and the destruction of the Church which Jesus of Nazareth, by his personal administration, established upon the earth; nor does it in any way affect the great and awful truth that man, previous to God's first revelation to Joseph Smith, was without the gospel and without Divine authority to preach it and administer its ordinances; nor does it affect the restoration of that Gospel by the ministration of angels. Man, in the early Christian centuries, did depart from the faith; professed Christians did transgress the laws, change the ordinances and break the everlasting covenant. They did teach for centuries the doctrines of men for the commandments of God; they did draw near to him with their lips while their hearts were far removed from him, and God did not acknowledge their false, man-made, corrupt systems of religion as his church or his kingdom. Neither the Church of Christ nor the Kingdom of God was upon the earth; and hence the restoration of the gospel by divine authority—the Priesthood of God—by the ministration of angels; and hence, also, the re-establishment on the earth of Christ's Church, holding within it the germs of God's great kingdom. Certainly, none of these great truths were affected by the teachings of the Prophet, in the discourse under consideration, who was combatting the erroneous doctrine that the Kingdom of God had not been established upon the earth until the day of Pentecost. He was altogether right, and in harmony with all the facts of revelation upon the subject, in saying, in effect, that not only was the Kingdom of God set up in the earth previous to the day of Pentecost, but that it had been set up even from the days of Adam, throughout the generations of man, from time to time until the coming of John the Baptist.

Speaking briefly, and quoting the words of the late President John Taylor, we may say, "The Kingdom of God is the government of God, whether on earth or in heaven." It does not follow, under this definition, that the Kingdom of God is fully established as an organization wherever the authority or government of God is; but wherever there is a man who holds authority from God, there, to an extent, is God's government; or, as the Prophet Joseph himself puts it, "Where there is a prophet, a priest, or a righteous man

unto whom God gives his oracles, there is the Kingdom of God;" and that there was a succession of such men, with perhaps brief intervals, from the days of Adam until the coming of John the Baptist, there can be no question; but it does not follow, because of these statements of the Prophet, which are clearly limited by the description of the Kingdom of God which he himself here gives—that there had been always, and in all places, a completely organized Kingdom of God, from the days of Adam until John; but there had been (with possibly occasional interruptions) a succession of righteous men who held some portion of the Priesthood, and hence, divine authority; and where there is such a righteous man, holding divine authority, there is the government of God; and where there is the government of God, there, too, under the limitation described above, is the Kingdom of God.

That there was such divine authority, all through the patriarchal days, from Adam to Moses, is abundantly proven in the Old Testament scriptures, and still more fully in the Pearl of Great Price. Then again, there appears to have been quite a thorough organization of the Priesthood, both of the Melchizedek and the Aaronic order, under the administration of Moses; and the Lord, in these last days in speaking of these two Priesthoods and their continuance from Moses unto John the Baptist, says:

And this greater Priesthood administereth the Gospel and holdeth the key of the mysteries of the kingdom even the key of the knowledge of God;

Therefore, in the ordinances thereof, the power of godliness is manifest;

And without the ordinances thereof, and the authority of the Priesthood, the power of godliness is not manifest unto men in the flesh;

For without this no man can see the face of God, even the Father, and live.

Now this Moses plainly taught to the children of Israel in the wilderness, and sought diligently to sanctify his people that they might behold the face of God;

But they hardened their hearts and could not endure his presence, therefore the Lord in his wrath (for his anger was kindled against them) swore that they should not enter into his rest while in the wilderness, which rest is the fullness of his glory.

Therefore he took Moses out of their midst, and the Holy Priesthood also.

And the lesser priesthood continued, which priesthood holdeth the key of the ministering of angels and the preparatory gospel;

Which gospel is the gospel of repentance and of baptism, and the remission of sins, and the law of carnal commandments, which the Lord in his wrath, caused to continue with the house of Aaron among the children of Israel until John, whom God raised up, being filled with the Holy Ghost from his mother's womb. (Doctrine and Covenants, Section 84: 19-27.)

This clearly establishes the doctrine of the Prophet Joseph, that from Adam to the day of Pentecost, the Kingdom of God, in the sense that there was divine authority in the earth during these ages, extended from the days of Adam to the day of Pentecost.

It is the hope of the writer that this explanation will render note ten, of lesson fourteen, clear to the understanding of the students of the Manual, and also make it clear to the minds of our elders abroad, a number of whom have written asking questions with reference to this subject.

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### THE GOOD OPPORTUNITY IN YOURSELF.

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Thousands of young people in this country are hunting for good chances, and seem to think they have very little to do with the good opportunity themselves except to discover it. But, no matter where you go, young man or young woman, no matter who your ancestors were, what school or college you have attended, or who helps you, your best opportunity is in yourself. The help you get from others is something outside of you, while it is what you are, what you do yourself, that counts.

A habit of depending on self, a determination to find one's resources within oneself, and not without, develops strength. Crutches were intended for cripples, not for able-bodied young people; and whoever attempts to go through life on mental crutches will not go very far, and will never be very successful.—*Success.*

## THE SABBATH AND ITS OBSERVANCE.

BY JOSEPH E. TAYLOR, OF THE PRESIDENCY OF THE SALT LAKE  
STAKE OF ZION.

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It is not our purpose in this article to wander through the field of adverse opinions of theological and other writers in regard to the Decalogue, as to its spiritual, moral, or natural phases; or of its perpetual obligation, or otherwise. We simply wish to recognize it, in its entirety, as God's law to ancient Israel, and that the keeping of the fourth commandment is God's revealed will to us. Neither is it our purpose to enter into a discussion, at this time, as to whether the Jewish Saturday, or the Christian Sunday, should be observed by us as the Sabbath. For, as President Brigham Young, in one of his discourses said, "It is not so much which particular day we keep; but, under the New Covenant, we should remember to preserve holy one day, as a day of rest; as a memorial of the rest of the Lord and the rest of the Saints: also for our temporal advantage, for it is instituted for the express purpose of benefitting man." (Journal of Discourses, vol. 6, page 277.)

The Lord, in revealing his will to us concerning the Sabbath, undoubtedly recognized the day which was then observed, for he has at no time designated any other day. According to Bible history, also the visions of Moses and the Book of Abraham (Pearl of Great Price), our Father sanctified the seventh day, and blessed it as a day of rest. Abraham makes this record: "And the Gods said among themselves; on the seventh time (day) we will end our work which we have counseled, and we will rest on the seventh time from all our work which we have counseled. And the Gods concluded upon the seventh time because, that on the seventh



time they would rest from all their works which they (the Gods) counseled among themselves to form; and sanctified it. And thus were their decisions, at the time that they counseled among themselves to form the heavens and the earth."

We gather from this statement that there was an exact time decided upon, in a sacred council, for the organization of this earth, and every necessary thing pertaining to it. Also, that the various works would be fully completed on the several days as predetermined. And further, that the seventh day, or seventh time, was to be sacredly observed as a period of rest from labor. We may also reasonably conclude that instead of entire inactivity on that day, it was contemplated that the seventh time would be devoted to the worship of God, and adoration and praise for an organized earth; which worship the spirits in the eternal world would undoubtedly reciprocate by a rejoicing altogether in excess of that which took place among them when the corner stone of this earth was laid, and "the morning stars sang together, and all the sons of God shouted for joy."

For was there not consummated a work of such magnitude as can only be equalled, and perchance excelled, when the earth shall pass to its glory and exaltation through the power of redemption? Is there any wonder that our Father should demand of us a strict observance of a day commemorative of so important an event, and one upon which he himself has placed the stamp of holiness?

The Decalogue consists of ten commandments, five of which are given without any explanation. The one concerning the Sabbath day is explicitly set forth: the reason assigned for the commandment is this, "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." According to Bible chronology, he gave, about the same time, a commandment that the land should rest at the end of every sixth year, and the seventh should be a Sabbath unto the Lord, during which the field should not be sown nor the vineyard pruned. Israel was further commanded to number seven times seven years, or the space of seven Sabbaths of years, making forty-nine; the year following—the fiftieth year—was the year of Jubilee, during which

they were forbidden to sow, or to gather anything that grew of itself. If the question should be asked: what shall we do for food, seeing we neither sow nor gather? The Lord says, "I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years. And ye shall sow the eighth year, and eat yet of old fruit until the ninth year; until her fruits come in ye shall eat of the old store." (Leviticus xxv: 21, 22) Thus we see that in this instance, the Lord bestowed blessings in keeping with the law which he commanded his people to observe. Israel had guaranteed to them ample provision in the abundant yield of the cereals and fruits of the earth to last them three years instead of one year. We might make mention also of the manna which the Lord provided for food for his people while in the wilderness; giving them enough on the sixth day to last them over the seventh or Sabbath. (Exodus xvi: 22-30.)

The Lord affixed the highest penalty—that of death—upon the Sabbath-breaker, and added to the law already given, "Ye shall kindle no fire throughout your habitations upon the Sabbath day." (Exodus xxxv: 2, 3.) Consequently, the man who was found, shortly afterwards, gathering sticks for this purpose, on the Sabbath day, was stoned to death. (Numbers xv: 32-36.) Ezekiel, in his twentieth chapter in answering the enquiries of the elders of Israel, reminded them that the Sabbath was given for a sign, and stated that it was given by the Lord to sanctify them; but they were rebellious. We will quote the prophet's words: "Israel rebelled against me in the wilderness; they walked not in my statutes, and they despised my judgments. My Sabbaths they greatly polluted: Then I said, I would pour out my fury upon them in the wilderness, to consume them."

How different the word of the Lord to Israel when they observed the Sabbath: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it" (Isaiah lviii: 13, 14.)

Amos, Hosea and other prophets make prominent mention of the Sabbath, bewailing, at times, its non-observance which was followed by God's marked displeasure. When it was strictly observed, there was a marked feature accompanying,—which was a disposition to observe other laws also, which resulted in every instance in heaven's favor being bestowed.

Although the Latter-day Saints are not living under the Mosaic law, but under the law of the gospel, yet we find that there are many things which the ancient law contained that are incorporated in the gospel law, prominent among which is the keeping of the Sabbath, as the following language plainly sets forth: "And the inhabitants of Zion shall, also, observe the Sabbath day to keep it holy." (Doc. and Cov. lxviii: 29.) The Lord has told us, also, in what way he expects us to observe the Sabbath. We here quote: "And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; for verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High; nevertheless thy vows shall be offered up in righteousness on all days and at all times; but remember that on this the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord,

"And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart that thy fasting may be perfect, or, in other words, that thy joy may be full." (Doc. and Cov. lix: 9-13.) This language is most emphatic; there is nothing left to our discretion. The command is positive; the words, "thou shalt," and "shall", occur four times in the verses I have quoted. It is true; as the Savior said, "that the Sabbath was made for man, and not man for the Sabbath." It is also true, that the Savior declared that he was "the Lord also of the Sabbath;" but the word comes to us now from this same authority; and as if what he had already said needed to be further substantiated and confirmed, the revelation closes with these words: "I, the Lord, have spoken it, and the Spirit beareth record. Amen." The blessings promised are conditioned upon our obedience, for the Lord says, "Verily I say, that inasmuch as ye do this, the fullness of the earth is

yours," etc. He also says, "In nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things, and obey not his commandments." We, therefore, justly conclude that those who violate the Sabbath with impunity are left without excuse, and may expect to meet with divine displeasure. In the month of January, 1847, when preparations were being made in the camp at Winter Quarters to journey to the Rocky Mountains, a manifesto was issued by President Brigham Young, called "the word and will of the Lord." The second paragraph of this reads as follows: "Let all the people of the Church of Jesus Christ of Latter-day Saints, and those who journey with them, be organized into companies, with a covenant and promise to keep all the commandments and statutes of the Lord our God." The fourth paragraph reads, "And this shall be our covenant, that we will walk in all the ordinances of the Lord."

If there ever was a time when any class of people would seemingly have been justified in disregarding the Sabbath day, it was when the Pioneers of 1847 were journeying westward. Having been stripped of nearly all their possessions, with only a scanty supply of provisions, it was almost imperative that they should arrive at their destination—the valley of the Great Salt Lake—soon enough to sow and plant a few things, at least, for their sustenance, and the sustenance of those who were immediately to follow them, for they were equally scantily provided. Yet it stands recorded to the honor of that band of noble Pioneers,—numbering in all one hundred and forty-seven—that the Sabbath was sacredly observed during that memorable journey, which occupied in round numbers, one hundred days. On the night of the day upon which they arrived in the valley—July 24th—a few acres of land had been plowed and some potatoes planted. The following day—the 25th—was the Sabbath. Everything in the shape of labor was laid aside, and they assembled at ten in the morning to worship God. In the afternoon, the sacrament was administered; five of the brethren spoke upon that occasion, after which President Young, although in a feeble condition, caused by what was termed mountain fever, and while sitting down, addressed the assembly. We are indebted to our late President Wilford Woodruff for a synopsis of his (President Young's) remarks upon that

occasion. In regard to the Sabbath he said, "No work was to be done on that day; those who did, would lose five times as much as they would gain." Let me ask if that was true then,—which no one will question,—is it not true nearly fifty-four years later; and will it not always remain true? He further said, "None were to hunt or fish on that day, and there should not any man dwell among us who would not observe these rules. They might go and dwell where they pleased, but should not dwell with us."

Had this counsel, so emphatically delivered upon that occasion, been scrupulously observed, and the example then set, been faithfully followed, there would not be any need of this article appearing in the IMPROVEMENT ERA.

That many of the members of our Church have sadly neglected to observe the rule established when this valley was first settled, and have also neglected to observe the direct command of God which we have quoted, viz., "The inhabitants of Zion shall, also, observe the Sabbath day to keep it holy," is only too true. What justifiable reasons can be given for such neglect? I will answer the question, and say, there are none.

If we would obtain favor with our Father—unless we are prevented by causes beyond our control—we should be found in our places of worship upon the Sabbath day, offering our oblations and sacraments to the Most High, as the Lord has commanded. The field, as well as the workshop, should be let alone, on that day. Junketing and pleasure-seeking should be abandoned entirely; visiting friends on the Sabbath day, and expecting to be entertained by them, thus depriving them of the privileges of the gospel as well as ourselves, should not be thought of for one moment. As a result of such a faithful observance of the Sabbath, our meeting houses would be filled to overflowing; the spirit of testimony would be abundantly manifest. Instead of the meetings being dry, as some complain they are, a true spirit of inspiration would rest upon the speakers, the hearers would be edified, instructed, blessed and comforted.

To the extent that the Sabbath is dishonored, and the sacred duties of that day neglected, we may surely look for the displeasure of our Father, and a proportionate loss of that Spirit which can only be possessed and enjoyed through obedience to the command-

ments and laws of God. May the time never come when, through a persistent violation of that sacred day, earth will again have to listen to the voice of the Eternal One repeating in louder tones than the thunders of Mount Sinai: "Remember the Sabbath day to keep it holy;" for, be it remembered, God will not be mocked.

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### HABITS FORM A LASTING CLOAK.

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Habits, once formed, last you through life, and fit you like a cloak; hence, a wise adviser has well said: "Form those habits which are correct, and such as will every day and hour add to your happiness and usefulness. If a man were to be told that he must use the ax, which he now selects, through life, would he not be careful in selecting one of the right proportions and temper? If told that he must wear the same clothing through life, would he not be anxious as to quality and kind? But these, in the cases supposed, would be of no more importance than is the selection of habits according to which the soul shall act."

There is a whole sermon in the following lines from George Herbert:

Slight those who say, amidst their sickly healths,  
Thou liv'st by rule. What doth not so but man?  
Houses are built by rule, and commonwealths.  
Entice the trusty sun, if that you can,  
From his ecliptic line; beckon the sky.  
Who lives by rule, then keeps good company.

Who keeps no guard upon himself is slack,  
And rots to nothing at the next great thaw.  
Man is a shop of rules, a well-trussed pack,  
Whose every parcel underwrites a law.  
Lose not thyself, nor give thy humors way:  
God gave them to thee under lock and key.

# SOME LEADING EVENTS IN THE CURRENT STORY OF THE WORLD.

BY DR. J. M. TANNER.

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## The Death of Ex-President Harrison.

The death of ex-President Benjamin Harrison removes one of the foremost men who have been presidents in the United States. Mr. Harrison, who was born in North Bend, Ohio, August 20, 1833, was in direct line of an eminent ancestry which dated back to the Revolutionary days. His great-grandfather was a signer of the Declaration of Independence, and his grandfather one of the presidents of the United States. Although Mr. Harrison had filled a long and eminent career before his election as president of the United States, he was not popularly known throughout the country, and his nomination was somewhat a surprise. He had served with distinction in the Civil war, been a member of Congress, and United States Senator, and was regarded as the leader of the Indiana bar. Mr. Harrison, however, served but one term, although nominated for a second. He defeated President Cleveland, and was in turn defeated by Mr. Cleveland. Mr. Harrison, however, was not at home in the public element of our country; and, although the federal officeholders in the United States were largely concerned in his nomination, his lack of universal popularity, together with the indifference and opposition of certain leaders of his party, cost him the election when he ran for the second term.

It is safe to say that the vast majority of the people of the United States had no knowledge of Mr. Harrison before his nomination. It was thought that his good fortune was the result of a compromise, and people quite generally entertained some mis-

givings of his ability to fill the high and exalted station to which he had been elected. *Puck*, the leading comic cartoon-journal of the United States, was fond of representing him in his grandfather's hat, which was made to cover loosely both his head and face. As his Secretary of State, President Harrison chose Mr. James G. Blaine, a man generally thought to be the foremost of party leaders. It soon became known, however, that harmony between the President and the Secretary of State was not of the most satisfactory character, and that the President had a way of looking upon national and international questions that was quite his own. When, however, the President made his westward tour of the United States and delivered addresses to assembled citizens en route, it was discovered, much to the astonishment of thousands, that President Harrison was one of the most intellectual and forceful speakers this country had ever known. His addresses were all laden with the richest thought, and appropriate to all the various occasions under which he addressed his fellow-citizens. From that time on, no one could consistently doubt that the cartoonists were altogether wrong; and that, instead of his grandfather's hat being too large, it was decidedly too small for the grandson.

After President Harrison's return to private life, he did not feel it incumbent upon him to become secluded from the rest of his fellow-citizens. He took up his profession where he left it off and he is in this respect, perhaps, the highest ideal of the theory upon which the free institutions in our country are based, especially as they are represented in the election of the President. Mr. Harrison had always thought it becoming in him to discuss the leading topics of the times, and his discussions, printed in the *North American Review*, are entitled to the greatest consideration, as coming from one in a position to understand the diplomatic relations of our country in all their details. It is generally believed, however, that his opposition to what are popularly termed "imperialistic tendencies" does not line up perfectly with his policy in the advocacy of the annexation of Hawaii.

It has been quite generally believed that Mr. Harrison, in his relations with men generally, was cold and unsympathetic. However that may be, he was never a demagogue. While President



of the United States, he was sometimes, by members of his own party, designated as the "ice-wagon". In his associations, at our national capital, he belonged to what is popularly styled there "the Supreme Court circle." His mind always ran strongly in the direction of the law. He never lost a moment's interest in the great, chosen and beloved profession of his life. While the events of his administration were not sufficiently important to test the greatness of the man, there is no doubt that he possessed intellectual qualities that compare favorably with the foremost of American statesmen.

### **William M. Evarts.**

This New England statesman, born in 1818, who recently died, calls to mind many of the most stirring events in the history of our federal government. His biographers tell us that he was a precocious child, although he did not rank first among the graduates of his class at Yale. There graduated with him Morrison T. Waite, a former chief justice of the United States, and Edward Pierrepont, a minister to England. These three classmates, who occupied a position below the three first-men of their class, nevertheless became eminent, while their successful college competitors were never fortunate enough to receive the same distinguished consideration shown this remarkable trio.

William M. Evarts was counsel for Andrew Johnson, in the celebrated impeachment trial, in 1868, and it is safe to say that Johnson's escape from an adverse decision by the Senate of the United States was due to the able efforts of his great attorney. Johnson, although guilty of conduct whose wisdom does not commend itself, was not guilty of "high crimes" for which presidents may be impeached. Political antagonism ran high, and there can be no doubt that much of the judicial character of this great trial was infused into the Senate by the efforts of Mr. Evarts.

As a man of great national reputation, Mr. Evarts was selected to represent the United States in the noted Geneva trial of the Alabama claims. His great influence was here again shown in the interest of peace, and in his ability to modify the war-like tendencies which grew out of that celebrated arbitration. His ability was again recognized in the Hayes' contest, in which Mr.

Evarts stoutly contended that Congress could not go beyond the returns, in the election of a president of the United States. As a reward for his services, President Hayes made him Secretary of State.

In 1885, Mr. Evarts became a United States Senator; and, after serving his term in that office, he became a member of the great New York law firm known as Evarts, Choate and Beaman. In the death of Mr. Evarts, a great land mark in the growth and development of our constitutional history has been removed. It is not the record of an ex-president's death, but the death of a distinguished citizen, whose eminence entitles him to more consideration than quite a number who have filled the executive chair of our nation.

### **Russia and Manchuria.**

While the great powers have been solemnly at work laying away the dead bodies of the Chinese revolution, it is charged that Russia has been quietly and secretly at work removing one of the jewels of the corpse. Manchuria is one of China's richest provinces—a province, by the way, in which the United States is carrying on, perhaps, seven-eighths of its foreign trade with China. It looked, at one time, as if England and Russia might appeal to the sword. Russia seized the railroad siding at Tien Tsin, which the English claim, and from which the Russian soldiers were driven. Great excitement, at the time, prevailed, and the approach of war was very generally declared. Russia, however, has consented to withdraw all of her troops, except enough to preserve her property in Manchuria, and retain the order that has recently been established through the united action of the great powers. Of course, Russia will occupy Manchuria temporarily, just as England occupied Egypt; and France, Algiers. Russia can better afford to wait till England goes away, when she will be at liberty to press quietly, yet irresistibly, her claims upon Manchuria as a Russian province.

### **The Tiniest Republic of All.**

In February, of this year, England wished to establish an extradition treaty with San Marino, the oldest government in the

world. The negotiations following resulted in the first diplomatic relations that had ever existed between England and this wonderful state, and after considerable diplomacy, the treaty document was drawn and signed by the queen for England, and the two captains-regent, or dual-presidents for this smallest and oldest independent republic in the world.

San Marino is described by a writer in a recent number of *Cassell's* as being "the smallest and oldest state in the world, where there are no taxes, where foreign politics are not troublesome, and there is no national debt."

Situated in the heart of Italy, it has been peculiarly exposed to the desolating wars of the middle ages, and while the peninsula has been convulsed by political revolutions, and other states, absorbed by more powerful neighbors, have now become part of unified Italy, this tiny sovereign power has alone preserved its autonomy. It has been in existence fifteen centuries, and for a thousand years the government has been much the same as it is today. Founded in the fourth century by Saint Marinus, a poor mason who went to live as a hermit upon Mount Titanus, on the eastern spur of the Apennines, a Christian community quickly sprang up in that inaccessible fastness, and it has continued through all the ages an absolutely independent state perched eight thousand feet above the surrounding plains, a natural, impregnable fortress whereon its founder had inscribed the word "Libertas," which is its motto still today.

The republic is governed by a council of sixty, twenty nobles twenty burgesses, and twenty rural land owners, elected for life. Too numerous to exercise the *imperium*, the council is obliged to delegate this power, and therefore elects two captains, termed captains-regent. These hold office for only six months, nor can they be re-elected before the expiration of three years. During the time of their regency the captains are relieved of every other charge, have full personal immunity, and, attired in their fourteenth-century costumes of black silk and velvet, take precedence on every occasion. The people have a share in the government, the government lying in their very midst. The Sanmarinesi must of necessity take an interest in their state, for every hearth furnishes its contribution.

The state's independence was confirmed by the Pope in 1631, and several times since. The capital city of the same name has 1600 inhabitants, and the whole republic had 5,700 inhabitants in 1850; 7,816 in 1874, and has now about ten thousand. The area of the whole state is thirty-two square miles. The city was formerly reached by a mule track, but some twenty-five years ago, a good carriage road was finished thereto. It is a quaint place, with narrow streets, gloomy houses of undressed stone, and having five churches, a law court, a theatre, a museum, and a library.

Most people, if asked which is the smallest republic in Europe, would invariably reply, Switzerland, but the correct answer to such a question would be San Marino.

### Cuba.

The last Congress, at its closing hours, by joint resolution, tied a string to free Cuba by asking the Cuban Constitutional Convention to recognize the United States in certain foreign questions relating to Cuba's future international diplomacy. Like co-operations in England, Cuba has been asked to become a republic, limited. The attitude of the United States toward Cuba is a subject on which there exists a great variety of opinions, based, however, for the most part upon political differences. It may be safely said that the leading Republicans regret that Congress, when war was declared against Spain, by resolution, tied its hands in assuming that Cuba, without any reference whatever to the interest of the United States, was to receive, in case the Americans were victorious, its fullest liberty in dealing with her national affairs, both at home and abroad. Word comes from Havana, April 12, that the Cuban Constitutional Convention places itself upon record, on that day, against the Platt amendment by a vote of 18 to 10. That means that the amendment which the United States would place upon the Cuban Constitution has been rejected. The rumor comes that a Constitutional Committee will be appointed to wait upon the President of the United States in protest against the claims of this country upon her sister Republic, Cuba. Of course, the President will listen—just listen, that is all, and the committee will have nothing to hope for from the newly-elected Congress.

The United States is in Cuba, and in control there; military officers control the situation, and the Cubans fully recognize that a struggle at arms against this country would be wholly futile.

### **The Billion Dollar Steel Company.**

The most gigantic of all modern business combinations is the great steel company recently organized in New York. One company commanding a billion dollars capital is an organization so immense that it is impossible to say at this time what capital may not venture upon next. It is recognized as important largely from an economic point of view. The foreign trade with the United States in iron and her productions has grown largely within the last five years, and the great iron manufacturers of this country have little to fear from foreign competition in the United States. The necessity of a tariff as a protection to that industry has, in a large measure, ceased. It goes without saying that such a colossal consolidation of capital is potent both for good and evil. Its promoters disavow any intention of raising prices, and, indeed, they claim that such an organization is in the direct interest of the consumers. Undoubtedly the expense of manufacture may be decreased, and, what seems of more importance to this country generally, it is possible, by means of such an organization, to avert the occurrence of financial panics. The output of the mills can be regulated with reference to the amount needed to supply the demand, and the dangers of over-production may be minimized.

European nations have already sounded the financial alarm against the iron industry, in the United States; an industry which is not only felt in Europe, but in the markets of the orient where the Europeans have been wont to carry their wares.

Charles M. Schwab is the president of this enormous consolidation, and statements of his fabulous salary have been given out. By one paper it was said that his salary was to be \$800,000 per year. That amount might have been rounded out by a clear million. It is hardly likely, however, that the company is giving away its secrets, and the president's salary is evidently one of them. Schwab is a man who has worked his way to the front, and is at once a unique and instructive character, and as an example of the

possibilities in America of individual industry, pluck and perseverance, his career reads like a fairy tale.

### **Carnegie's Gift.**

Mr. Andrew Carnegie, the great iron magnate, has been recently teaching the millionaires of this country a lesson on how to dispose of their fortunes. He donated five million two hundred thousand dollars for sixty-five branch libraries, in the city of New York. This will be the greatest city library system in the world, and New York, hereafter, will be compelled to set the lead which Washington and Boston have taken in the matter of public libraries. At the same time, five million dollars was given to Pittsburg; four million dollars of that, as a fund for the old and disabled employees of the Carnegie Iron Works. This makes twelve million given to Pittsburg alone, and it is stated that the total gifts of Mr. Carnegie have now reached thirty millions. There can be no doubt that Mr. Carnegie's example will have a very great influence upon the action of other millionaires, in the distribution of their wealth. It ought to have some local importance. While in the "Mormon" Church there are few wealthy men, who approach the title of millionaires, there are yet a considerable number who might be helpful to the educational institutions of The Church by the establishment of libraries, buildings, laboratories, and other equipments, helpful to the educational institutions of The Church and to the youth of her people.

It is to be hoped that the day is not far distant when men in our own state, who are possessed of considerable means, will feel the necessity of aiding our Church educational institutions by generous appropriations, that are now greatly needed for our libraries, laboratories and other equipments for modern educational work. When once the wisdom as well as the value of such contributions come to be more generally felt, every man who possibly can, will doubtless feel prompted to contribute to these institutions which are so closely associated with the home and its mission. These small contributions of the many could be made to accomplish the same excellent results as the large contributions of the few.

### **Aguinaldo Captured.**

Aguinaldo, the famous leader in the Philippine insurrection,

recently fell into a trap laid by men of his own country and that heroic volunteer of Kansas, Captain Funston. Aguinaldo had sent certain trusted leaders from his place of seclusion to southern Luzon to have certain Philippine insurrectionists in that part of the island join him in his retreat. His trusted comrades betrayed him into the hands of the Americans, who, under the pretense that they had been captured by the Filipinos, made their way into the Province of Isabella, where Aguinaldo was thought to be out of reach. The province in which the Filipino leader was apprehended is two hundred miles northeast of Manila, and about seventy-five miles north of Baler, where Captain Gilmore was captured in the early part of the war. The seventy-five miles had to be traversed from Baler through mountains, over almost impassable highways, and under considerable hardships. The plot was carried out successfully, and the news that Aguinaldo was captured and brought to Manila, created something of a sensational delight throughout the United States. It is said that this Filipino leader has sworn allegiance to this country, and is about to issue a manifesto urging his followers to lay down their arms and yield to the inevitable by accepting such generous treatment as the United States may feel disposed to bestow upon the people of these islands.

Grave doubts have been expressed by many eminent and conservative people of this country respecting the propriety and justice of the method adopted in the capture of the Filipino leader. As a rule, methods of warfare forbid, in contending with an enemy, the adoption of the enemy's uniform, as was done when Funston's officers, organized under the authority of the United States, put on the uniform of the natives. The objections are met by the forcible argument that Aguinaldo and his followers were not entitled to recognition as an independent contending power, but that they occupied the position of insurrectionists, whose subordination was wholly in the interest of life and order. It is claimed that the matter should be treated as a sort of police regulation for the detection of criminals. It is safe to say, however, that the present enthusiasm and sensation over Aguinaldo's capture will give way to discussion of the methods adopted in his apprehension. All, however, must feel that the probability of peace and quiet in the islands is a consummation devoutly to be wished for, and many

will be satisfied that war in these islands is approaching its end, without worrying themselves over the old philosophy that the end justifies the means.

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### FAVORITE PROVERBS OF THE CHINESE.

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Politeness before force.

If you bow at all, bow low.

Money makes a blind man see.

Better not be than be nothing.

Oblige and you will be obliged.

More trees are upright than men.

Gold is tested by fire; man by gold.

No child thinks its own mother ugly.

Some study shows the need for more.

Great truths cannot penetrate rustic ears.

The highest towers begin from the ground.

Free-sitters at the play always grumble most.

Every man gives a shove to the tumbling wall.

One man makes a road, and another walks on it.

If Fortune smiles, who doesn't; if Fortune doesn't, who does?

With money you can move the gods; without it you can't move a man.

No image-maker worships the gods; he knows what they are made of.

If you suspect a man, don't employ him; if you employ him, don't suspect him.

Happy is he who fights with himself; wretched is he who contends with others.

No distance can separate what heaven unites; nothing can unite what heaven separates.



## EDITOR'S TABLE.

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### PRESIDENT GEORGE Q. CANNON.

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President George Q. Cannon died in Monterey, California, in the early morning of Friday, April 12, 1901. His body was brought to Salt Lake City, arriving on the evening of Monday, following.

In the passing away from this earth of this great and good man, the Church of Jesus Christ of Latter-day Saints loses a strong, conservative counselor; the State a mighty pillar of strength; the business world, a forceful and progressive man of affairs; and his family, a loving impartial brother, husband and father.

George Quayle Cannon was born in Liverpool, England, on the 11th day of January, 1827, and was the oldest son of George and Ann Quayle Cannon who were natives of Peel, on the Isle of Man. He joined The Church in 1840, being baptized by the late John Taylor, February 11th. In September, 1842, the family sailed for Nauvoo; the mother died and was buried in mid-ocean. On August 17, two years thereafter, the father died in St. Louis. George Q. entered into the printing business, working in the offices of the *Times and Seasons* and the *Nauvoo Neighbor*. At the time of the expulsion, he went to Winter Quarters, and in 1847, crossed the plains, arriving in the valley October 3. After laboring with the pioneers for his living, and enduring with them the hardships of the times for two years, he was called on a mission to California, under the direction of Elder Charles C. Rich. His subsequent call to the Sandwich Islands, and his faithful though difficult labors there in the introduction of the gospel to the natives, four thousand of

whom joined The Church, his translation of the Book of Mormon, into the native language, his founding of the *Western Standard*, in California, and his literary labors thereon, are matters of well-known history. He returned in January, 1858, owing to the Johnston's army trouble. From that time on, his history is very closely interwoven with the history of The Church and Utah. Few important movements have taken place in either, in the past forty years, that have not been largely shared or shaped by George Q. Cannon.

As editor at various times of the *Deseret News*; as the publisher and editor of the *Juvenile Instructor*, which he established in January, 1866; and as a publisher and writer of books, his works are in the van of Church literature, and he stands as a leader among Church writers. In educational affairs, his influence was no less. He threw his whole soul into the great Sunday School movement which was greatly accelerated by the publication of the *Juvenile*; for twenty years, he was a member of the Board of Regents of the University, ten years of which time as Chancellor he stood at the head of the institution, a strong supporter and an ardent advocate of higher education, in its most trying years in Utah. His labors in the same direction, with and in behalf of the great school, the Brigham Young Academy, and other Church educational institutions, stand out boldly to view, for he was ever alert to their needs and best interests.

No man has set a better example to the young men of Zion than President Cannon. In Congress, in the business world, in politics, and in all the common affairs of men, it was never forgotten that George Q. Cannon was a "Mormon." That fact distinguished him, and he upheld his reputation as a genuine representative of the Latter-day Saints and their system of ethics, by an integrity as unimpeachable as truth itself. Some men come in contact with the influences of the world, and give way to them, or permit them to so modify their views that the latter are engulfed or become like the views of the majority. With President Cannon, his personality was foremost in any company, and on no occasion was it ever forgotten that he belonged to the peculiar people called Latter-day Saints. As a model for young men, in the matter of observing the word of wisdom, his conduct is a shining example.

Time and again, he has warned them to never touch liquor, tea, coffee, tobacco, in order that they might never know their taste, and thus live beyond temptation. His actions, in these respects as in all others of his life, strictly conform to his theories.

George Q. Cannon was a powerful man whose intellectual personality enlarged him in men's eyes, so that, while his physical being was small, he yet appeared large in body to most people who saw him or heard him speak. His strength consisted largely in his humility; and his power as a wise counselor, lay in his deference for the opinions of others, and in his willingness to listen to and respect their views. As a diplomat, he had few equals; as a forceful public speaker, he bound his hearers, as in a spell, to the views he advocated.

He was laid to rest in the Salt Lake City Cemetery, on Wednesday, April 17. The services in the Tabernacle were very impressive. There were sweet music and song, beautiful decorations of white, and a wilderness of sweetly-woven flowers—offerings from loving friends at home and in distant parts of our country. Touching eulogies on his noble life and deeds, were pronounced by his faithful brethren to ten thousand silent listeners, men, women and children; and, throughout the whole Church, there is deep and universal mourning, as when a mighty people part with a beloved chieftain, father, counselor and guide.

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## ANSWERS TO QUESTIONS.

### Prophecy of the Civil War.

Was the prophecy concerning the Civil War published before the year 1861? If so, where can it be found?

The prophecy of the Civil War (Doctrine and Covenants, Section 87) first appeared in print in the year 1851, in the *Millennial Star*, Volume 49, page 396. It also appeared in the 1851 edition of the Pearl of Great Price. It is also recorded in the early man-

uscript history of The Church, under date 1832, which manuscript history is now in possession of the historian of The Church.

### **Bodies with the Papyrus of the Book of Abraham.**

Referring to Lesson 10, Note 14, Manual 1900-1, whose bodies, purchased at Kirtland by the Saints, do we understand these mummies to have been? Was one the body of Abraham?

We do not know whose bodies were purchased with the sheets of papyrus from which the Book of Abraham was translated. The body of Abraham was not among them. He was buried in the cave of Machpelah, in Canaan, and his body was never taken to Egypt.

### **Fulfillment of a Prophecy.**

Explain Amos viii: 11, 12:

"Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord:

"And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it."

Has this prophecy been fulfilled, or is it yet to take place?

In the Bible prophecies, it is common for several events to be predicted in the same chapter, which are to take place at different times. The prophecy referred to, in Amos viii: 11, 12, may be said to have been in fulfillment for centuries—in fact, ever since the gospel was taken from the earth. This brought on the famine "of hearing the words of the Lord." The various religious movements which have taken place since then, as, for example, the Albigenian movement, the reformation, religious revivals, etc., indicate the running "to and fro to seek the word of the Lord." This condition has been largely removed by the restoration of the gospel in our day. The prophecy in question is one of long-continued fulfillment.

### **The Baptism of John.**

Was John's baptism Christian baptism? (Question 5, Lesson 14, Manual 1900-1.)

John's baptism was Christian baptism, for it was performed

with an eye looking forward to the spiritual baptism of Christ. Without this spiritual baptism, John's baptism by water would have been incomplete. Therefore, when John baptized, he invariably told his converts to look forward to the one (Christ) who should baptize them with fire and the Holy Ghost. These baptisms were never performed over again by the Savior or his apostles, but were accepted as of full force, and therefore Christian. The incident of the Ephesians whom Paul baptized again (Acts 19: 2-7) occurred simply because he was in doubt as to the validity of their former baptism, for the reason that they had not so much as heard of the spiritual baptism. In order to make sure, he baptized them in the name of Christ, and conferred the Holy Ghost upon them.

### **When was Brigham Young Sustained President of The Church?**

Was Brigham Young ordained and set apart to be president of The Church? If so, when and where, and where can the fact be found?

Brigham Young was elected president of The Church of Jesus Christ of Latter-day Saints, by unanimous vote of the Twelve, who held the keys of the priesthood after the death of the Prophet Joseph Smith, on December 5, 1847; and this action was confirmed by the authorities and the Saints who assembled in conference at Council Bluffs, Iowa, on the 26th of the same month. He was sustained in this position by unanimous vote of a general conference of The Church, held in Salt Lake City, October 8, 1848. His ordination to the office would follow as a matter of course. The account of this appointment may be found in the *Historical Record*, page 28.

### **The Form of Baptism.**

If an elder, performing a baptism, should not use the exact words quoted in Section 20, Doctrine and Covenants, would such a baptism be valid and acceptable, or would a person having been so baptized be a non-member?

If an elder, in performing a baptism, fails to use the proper words, he should be corrected, if any one notices the error. If, however, the error is not noticed and rectified, the baptism as well

as any other ordinance that may be thus performed, is not rendered void. In that case, the intent of the one performing the ordinance is taken into account, and also the intent of the person applying for baptism. Since the intent of each is sincere, the act should not be invalidated by an error. But it should be remembered that there is no excuse for any elder making a mistake in using the simple words of the ordinance of baptism. They are easily learned, and should be so thoroughly memorized by every priest and elder as to render mistakes impossible. Therefore, the best answer to the question is, let no such mistake be made.

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#### NOTES.

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I cannot think of any blessing so great to an ardent young American as to learn at the very threshold of his career of activities that duty and affection are the only things really worth his while—the only things that pay increasing dividends and never become bankrupt.

The only grave danger before capable young Americans, and, indeed, before our nation, is that of hastening too much, of sweeping on too rapidly, of straining every nerve too tensely, of living our lives too strenuously. What most of the young men of this country need is restraint, not stimulant; what this nation needs is reserve. The only serious fear I entertain for the future is that the great rapidity of our common lives will make us neurotic and decadent. I prefer a young man to be a little less scintillant than that his brilliancy should be at the expense of exhausted nerves and enfeebled vitality.

From the low point of self-interest, I would advise every young man to cultivate unselfishness. Every young man should do at least one thing every day which helps somebody else, and from which he cannot possibly reap any profit and advantage. Let him do one thing every day that cannot possibly yield him any tangible reward directly or indirectly, now or ever. I know of no discipline of character equal to this. After a while a subtle change will come over your nature. You come to understand the practical value of the words of the Master, "It is more blessed to give than to receive." There comes to you an acquisition of power. Your influence, by a process which escapes any human analysis, reaches

out over your associates, and, in proportion to the magnitude of your character, over all humanity. A man cannot select a surer road to ruin than to have a selfish motive back of every action. To do all of your deeds, or most of them, with the thought of the advantage they will bring you, will result in paralysis of character, as surely as certain drugs introduced into the nerves for a long period of time will result in physical paralysis. I do not think there can be a more valuable suggestion made to a young man facing the world and desiring to increase his powers than to practice unselfishness.—*Senator Beveridge, in Saturday Evening Post.*

"It is a man's destiny still to be longing for something, and the gratification of one set of wishes but prepares the unsatisfied soul for the conception of another. The child of a year old wants little but food and sleep; and no sooner is he supplied with sufficient allowance of either of those very excellent things, than he begins whimpering or yelling, it may be for the other. At three, the young urchin becomes enamored of sugarplums, apple pies, and confectionary. At six, his imagination runs on kites, marbles and tops, and an abundance of playtime. At ten, the boy wants to leave school, and have nothing to do but go birdnesting and blackberry hunting. At fifteen, he wants a beard, and a watch, and a pair of boots. At twenty, he wishes to cut a figure and ride horses; sometimes his thirst for display breaks out in dandyism, and sometimes in poetry; he wants sadly to be in love, and takes it for granted that all the ladies are dying for him. The young man of twenty-five wants a wife; and at thirty he longs to be single again. From thirty to forty he wants to be rich, and thinks more of making money than spending it. About this time, also, he dabbles in politics and wants office. At fifty, he wants excellent dinners and capital wine, and considers a nap in the afternoon indispensable. The respectable old gentleman of sixty wants to retire from business with a snug independence of three or four hundred thousands, to marry his daughters, set up his sons, and live in the country; and then for the rest of his life he wants to be young again."

"This is my symphony," says William Ellery Channing: "To live content with small means; to seek elegance rather than luxury, and refinement rather than fashion; to be worthy, not respectable; and weathy, not rich; to study hard, think quietly, talk gently, act frankly; to listen to stars and birds, to babes and sages with open heart; to bear all cheerfully, do all bravely, await occasions, hurry never—in a word, to let the spiritual unbidden and unconscious grow up through the common."

## IN LIGHTER MOOD.

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In some cities the policemen give an alarm by rapping on the pavement. When he isn't walking his beat he is beating his walk.—*Boston Transcript*.

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Even a lunatic may not wholly lack the power to reason. This truth appears in a story *Life* tells of the inspection of an asylum by the trustees.

Walking through the grounds, they came upon a party of workmen who were repairing a wall. One of the harmless patients, apparently assisting in the work, was pushing a wheelbarrow along upside down.

"My friend," said a kind-hearted trustee, gently, "you should turn your wheelbarrow over."

"Not on your life!" replied the patient. "I turned it over yesterday, and they put bricks in it!"

\* \* \*

The *Youth's Companion* vouches for this story:—Few American youths have careers made for them. Those who deplore this fact and shun the stings of self-effort may find tonic in the reply of a western girl to an offer of marriage.

A young man of more book-learning than force of character lost the young wife who had toiled to support him, returned to his native town for consolation, and found it. Some months later she, too, passed away, and the sad youth soon appealed to a well-known clergyman for assistance in finding a helpmate.

The minister introduced him to a western girl of health and energy, who the next day received a plaintive note from the widower. He declared that the Lord had made great inroads upon his marital affections, and it now seemed to be his will that she should repair the breaches of his life.

The reply, which the clergyman keeps today as one of the choicest specimens of a varied collection, reads simply:

"Mend your own breeches."



## OUR WORK.

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### A GENERAL OFFICERS' MEETING.

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A short but important and lively meeting of the officers of the Y. M. M. I. A. was held in the choir of the Tabernacle between the morning and afternoon conference meetings, on Sunday, April 7. It was called by the General Board on short notice, but a large number of officers gathered from all parts of The Church. Several matters of moment were presented by members of the General Board, as follows:

#### CONJOINT MEETINGS AND SUMMER CONFERENCES.

Elder Edward H. Anderson called attention to the necessity and importance of continuing the monthly conjoint meetings during the summer months, when the regular weekly meetings were adjourned. One Sunday night each month should be so spent. The nature of the programs should be carefully considered in their monthly meetings by the officers, and an effort made to have them interesting and to the point, with singing, music, and lighter exercises interspersed. The main subject each evening might be taken from the lessons of the Manual, especially in case the latter had not been completed in the regular meetings. Lectures by leading speakers, should also be arranged for, and an earnest effort made to keep the interest in the association alive through these means. A committee consisting of N. L. Morris, Rulon S. Wells, Thomas Hull and B. S. Hinckley have been appointed to give dates for the summer conjoint conferences, and to suggest a program for such gatherings, as far as the young men were concerned. It is the desire of the Board that the leading and most capable young men in each stake shall be appointed to take part, so that the meetings may indeed be

made young people's conferences. This committee will report further through the ERA.

#### THE NEXT MANUAL.

Elder B. H. Roberts reported that the Manual Committee consisting of Elders B. H. Roberts, M. F. Cowley, Edw. H. Anderson, Thos. Hull, Geo. H. Brimhall, and Willard Done, were at work on the manual for 1901-2, which would treat on the first principles of the Gospel up to and including baptism. It will this season be doctrinal instead of historical as heretofore. It is not intended that the Manual lesson shall occupy all the time, and therefore the committee have decided to recommend the adoption of a miscellaneous program, the suggestive outlines of which will be printed at the head of each lesson. The officers were requested to be prepared to promptly distribute the work when completed, so that it may be in the hands of the members in good time for the opening meeting in October next. To this end, every effort will be made to have it ready for distribution no later than September 1, this year.

#### MISSIONARY WORK.

Elder J. Golden Kimball stated that a missionary committee composed of Elders J. Golden Kimball, B. F. Grant and Jos. W. McMurrin had been recently appointed to consider the missionary work among the young men. The local missionary work of last year had not been as successful as it had been hoped, and it was therefore intended this season to call competent general laborers on missions to the various stakes of Zion to represent the General Board and to devote their time completely to the work for several months. He hoped that such competent men would be found, and that when called upon, there would be no delay nor difficulty in getting them promptly into the field, in order that the work might go on without hindrance, and with accelerated enthusiasm. The local work should in no wise be abandoned, but rather pursued with greater vigor than ever. The general missionaries would help, but would not replace the local laborers. The committee will soon meet and decide upon the line of work, and as soon as the General Board shall adopt their report, the labor will proceed, and the officers be made familiar therewith. He requested their prompt action and united support.

#### THE ANNUAL CONFERENCE AND REPORTS.

Elder Thomas Hull called attention to the annual conference. A

committee consisting of Edward H. Anderson, Rodney C. Badger and Le Roi C. Snow were at work upon the program, which, with the date, will soon be decided upon and announced. He urged the secretaries to be prompt with their annual reports. These should be carefully compiled and immediately forwarded to him, so that there may be no stake unreported and no delay in the preparation of the annual general report. The stake secretaries and superintendents should take up this work immediately, and see that it is promptly performed. He urged association presidents who had not yet settled for the Manual to report, with remittances or Manuals, immediately, in order that the accounts for the year could be properly closed.

#### THE ERA AND THE GENERAL FUND.

Elder Heber J. Grant said that since the division of the Sanpete stake there had been commendable increase in subscribers. Last year there were only 114 in the whole stake; now there is a total of 398, or an increase of 284. The same is true of Salt Lake Stake. Before the division, there were only 308 subscribers in the whole stake, now there are 175 in the Granite Stake, 80 in the Jordan Stake, and 288 in the Salt Lake Stake, a total of 543 or an increase of 235. What does this show? It demonstrates that all that is required is work. Box Elder Stake has again reached the number required, viz., five per cent of its Church population. He urged the officers of stakes which were behind in this matter not to give up now, but to continue to obtain subscribers for we are able to supply all that come. We have succeeded, and done well, but there is always room to do better and more. Let the work of taking subscriptions still continue, and let us not wait to be urged further in this matter. The money for the general fund has partially been remitted to the secretary. Those who are delinquent are urged to forward the amounts immediately. The amounts show which officers are doing the work, in this as in the case of the magazine. In a general way, Elder Grant commended the brethren for their labors, and urged them to press onward with renewed zeal in the glorious cause.

## EVENTS OF THE MONTH.

BY THOMAS HULL, GENERAL SECRETARY OF Y. M. M. I. A.

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LOCAL—*March 18, 1901.*—The county attorney and sheriff close the gambling houses at Murray; and at Salt Lake and Ogden there is a general fight against gambling and other vices.....19—The Salt Lake City council grants a franchise to the Salt Lake City Railway company for its Calder's Park line.....Nephi Tarbet, county commissioner and an old settler of Cache county, died in Smithfield.....20—The San Pedro, Los Angeles and Salt Lake Railway company files its articles of incorporation, and its charter is issued by the secretary of state.....William H. Folsom, born Portsmouth, N. H., March 25, 1815, the architect and temple-builder, died last midnight.....Receiver Wood of the Roy canning factory sold 12,000 cases of tomatoes and demoralized the market.....21—Roy Briggs, a young man of 19, met a fearful death by the caving in of a well in Curlew Valley.....The San Pedro, Los Angeles and Salt Lake directors held their first meeting.....It is announced that President McKinley will surely visit Salt Lake on his western trip.....22—Benjamin Kimball Bullock, born Grafton County, N. H., January 27, 1821, who joined The Church in New York, and came to Utah in 1852, died in Provo.....23—At a special meeting of the stockholders of the Union Pacific Railway, the stock was increased \$100,000,000, making a total capitalization of \$296,178,700, the largest in the world. The stock will be exchanged for Southern Pacific which road is thus practically absorbed by the U. P. The state received an incorporation fee of \$25,000.....It is announced that the Lucin cut-off to Ogden will be built surely.....24—Members of the Chicago Commercial Club were entertained with the sights of Salt Lake.....The ministers preached on city reform.....The American Tract Society announces that colporteurs are placing tracts in every "Mormon" home, thus reaching the children and youth.....W. H. H. Spafford, a soldier of the civil war, age

60 years, died in Salt Lake City where he had resided for twelve years.  
 .....25—The Inter-Mountain Baseball League published its schedule of games for 1901, Salt Lake gets 47, Ogden, 24, and Park City, 13.  
 .....In the water fight between the Ogden city council and the company, the company's officers are arrested for turning off the water.  
 .....26—E. H. Buchanan, a well-known Utah newspaper man, was accidentally killed in a mine in Tintic.....27—B. F. Knowlton, born in Hancock County, Ill., January 30, 1838, an early settler in Utah, died at his home in Farmington, Davis County.....William Curtz, a miner and resident of Riverton, 35 years old, perished in a snow storm near Lehi....."Silver Tip," one of the Robbers' Roost gang was acquitted by a Wayne county jury.....Eliza 'Deal, a pioneer of Springville, age 73, died.....Reuben P. Miller, born Nauvoo, December 22, 1844, died at his home in Mill Creek, Salt Lake County.  
 .....28—One hundred men began work on the roadbed of the Los Angeles and Salt Lake railway at San Pedro.....29—President George Q. Cannon is reported quite ill in Monterey, Cal.; his sons John Q., and Hugh J., and nephew John M. Cannon have been summoned to his bedside.....Several Utah boys arrived in San Francisco on the *Logan* with the 34th infantry from Manila.....30—The ore and bullion settlements for the month was \$1,729,097, and the Utah mine dividends amounted to \$229,500, while the stock sales aggregated \$1,016,247.12.....Oil is reported discovered in Uintah County.

*April 1*—The Ogden waterworks company files an injunction, and suit for damages for \$5,000, against the mayor, city and city council of Ogden, in the federal court.....3—President Lorenzo Snow's birthday was joyously celebrated at his home by the temple workers and many friends. He is 87 years of age, hale and hearty.....Zina D. H. Young was taken seriously ill.....4—The Oregon Short Line buys the Utah and Pacific.....The Utah dairymen hold a convention.....The Utah Presbytery opened its spring session.....Bowman Cannon, born 1847 in Boston, came to Utah in 1850, died.....Harriet P. Parry, born in Wales, October 18, 1822, and mother of Edwin F., and Joseph Hyrum Parry, died in Salt Lake City. She came to Utah in 1853.  
 .....5—The 71st annual conference of The Church opened with a very large attendance.....Hon. Frank J. Cannon was summoned to the bedside of his father, President George Q. Cannon, whose condition is worse.....6—Governor Wells proclaims April 15, Arbor Day.  
 .....7—The Oregon Short Line began the construction of a road from Uvada to Los Angeles.....William E. Cowley came to his death by foul means at Helper. He was 63 years old.....General

Fitzhugh Lee passed through Utah for the West.....8—Superintendent F. B. Cooper of the Salt Lake schools is elected superintendent of Seattle, Washington, schools.....9—Ogden City was enjoined in the federal court in the suit of the water company, from interfering with the collection of water rentals.....W. H. Bancroft was elected president of the Utah and Pacific.....10—At a meeting in Salt Lake an effort is made to have the S. P. Ry., enter Salt Lake via the south shore.....Fifty settlers leave Lehi for Alberta, Canada.....The Mothers' Congress elected Mrs. E. E. Shepherd president.....11—Robert Craig Chambers, born Lexington, Ohio, January 16, 1832, a wealthy mine-owner and well-known citizen of Utah, died suddenly in San Francisco.....12—President George Q. Cannon, whose history is interwoven with religious, political and commercial Utah from its first settlement, died in Monterey, California at 1:20 a. m.....Frank M. Driggs was elected superintendent for the State Deaf and Dumb and Blind schools, at Ogden.....13—The baseball season opened with league games in Salt Lake and Ogden.....14—The Short Line has extended its track five miles into Nevada; 250 men are camped between Uvada and Tunnel No. 6, forty of whom are of the Clark company.....William Calder, an old time resident of Salt Lake, born in Edinburg, Scotland, September 23, 1835, died.....13—Arbor Day was observed by the schools, and the state and other officials.....During the half month, \$220,000 were distributed in Utah mining dividends.....The remains of President George Q. Cannon arrived in Salt Lake at 5:40 p. m., over the Rio Grande. Large numbers of people were at the depots, both in Ogden and Salt Lake.

DOMESTIC—*March 18, 1901.*—Memphis, Indiana, and Bismarck, Missouri, are wiped out with fire, and in St. Louis a fire destroys two blocks of buildings.....19—A blizzard swept over the Missouri valley.....21—It is announced that the military government in the Philippines will give way to the civil on June 30.....22—H. E. Henderson, of Dallas, Texas, whose wife resides in Ogden, Utah, confesses that he took part in the kidnapping of Cudahy.....23—General Funston, with ten Americans and some native scouts, has started out to capture Aguinaldo.....25—George J. Gould acquired the controlling interest in the Rio Grande Western, thus giving the Missouri Pacific a voice in the Ogden gateway.....Seventeen persons are killed and 35 injured in a tornado which swept Birmingham, Ala.....26—The United States has warned China against entering into any agreement with any power without the full knowledge of all the powers.....27—A dispatch from Manila announces the

capture of Aguinaldo, March 23, by General Frederick Funston. He was taken in his hiding place in the province of Isabella, Luzon..... New York and Michigan are visited by floods and there are severe storms along the Union Pacific Railway.....General Stewart Van Vliet died in Washington, aged 86 years. He was in Utah with Johnston's Army..... 28—General McArthur thinks the capture of Aguinaldo will end hostilities in the islands; he recommends Funston's appointment as Brigadier-general in the regular army.....30—The following important army appointments were announced at the White House tonight: To be Major-General United States army—Brig.-Gen Lloyd Wheaton, vice Miles, promoted to Lieutenant-General. To be Brigadier-General in Regular Army—Col. Jacob H. Smith, Seventeenth United States infantry, Brigadier-General Volunteers, vice Daggett, retired; Brig.-Gen. Frederick Funston, United States volunteers, vice Wheaton, promoted. Four Utah men are also appointed—F. A. Grant and George H. Penrose to be Captains and Assistant Quartermasters—George F. Downey to be Paymaster with rank of Major—Charles E. Stanton to be Paymaster with rank of Captain, mounted.

*April 1*—Great frauds are reported discovered in the commissary department in the Philippines.....Lieut. Commander Jesse M. Roper of the U. S. gunboat *Petrel* loses his life in a fire on his vessel while attempting to save his men.....2—Aguinaldo has taken the oath of allegiance accepting the supreme authority of the United States and renouncing all allegiance to the so-called revolutionary governments in the Philippines.....Carter Harrison was re-elected mayor of Chicago, this being his third term.....Western Pennsylvania is visited by a heavy snowfall.....6—A student at the University of Michigan is stricken with a mild attack of Bubonic plague..... 9—Aguinaldo has signed the peace manifesto which practically stops the rebellion in the Philippines. The Filipino loss during the war was 50,000 men.....President McKinley delivers an address at the unveiling in Washington of an heroic bronze equestrian statue of Major-Gen. John A. Logan.....10—Nine cars burn and five people are injured in a S. P. wreck near Bradley, Cal.....13—President McKinley's itinerary to the Pacific is arranged. He will visit 23 states and territories, going 10,500 miles, touching Salt Lake and Ogden, June 2 and 3.....The Manila commissary fraud investigation began..... S. P. employees at Pomona, Cal., clash with the officials in an attempt to lay tracks on the proposed right of way of the S. L. and Los Angeles .....14—The trades unions of New York decide to go into politics and start a labor party.....15—The steel-workers at the

McKeesport plant of the American Sheet Steel Co., Pa., are about to strike.

FOREIGN—*March* 18, 1901,—Diplomatic relations between England and Russia are at high tension over Chinese affairs.....19—General Botha rejects the peace terms of England.....20—There were two plots frustrated to assassinate the Czar of Russia..... President Diaz returns home in good health after a three months' absence in Cuernavaca.....The Russian general at Tien Tsin demands an apology from the British for taking down the Russian flag and withdrawal of forces. The English commander refuses to comply..... The Philippine Commission have met success in organizing governments in the southern islands of the group.....21—The Tien-Tsin trouble between the Bear and the Lion was settled by both withdrawing their troops.....22—A committee of commissioners have been appointed to discover China's resources and report on her ability to pay the indemnity demanded by the powers.....26—A mine was discovered under the palace of the Czar, near St. Petersburg, and many nobles are implicated. Student troubles, and the policy of his ministers in the far east, have made the Czar very nervous.....27—Great Britain protests against China signing the Manchuria convention..... The Russian government has decided to make concessions to the students .....30—Lord Salisbury, England's premier is very ill..... Japan protests to St. Petersburg against the Manchurian convention.

*April* 1—Count Leo Tolstoi, who was recently excommunicated from the church, has been banished from Russia, because of an attempted assassination of the chief procurator of the holy synod which was attributed to desire to revenge the count's excommunication.....Russia submits to China an ultimatum practically saying that if the Manchurian convention is not signed friendly relations will cease.....3—The Chinese government formally notifies Russia of its refusal to sign the Manchurian treaty.....5—The crisis in Manchuria has been averted by the promise of Russia to withdraw its troops.....8—A plot to assassinate President Loubet of France, is discovered..... A rebellion has broken out in China.....9—The British capture the Boer capital Pietersburg.....10—Gen. Botha renews peace negotiations with the British.....11—Gen. Dewet is insane, it being reported that he fears for his life among his own soldiers.....13 Senator Thomas Kearns, and Perry Heath of the National Republican Committee, had an audience with Pope Leo at Rome.....15—General French and 500 British troops are reported captured by the Boers.



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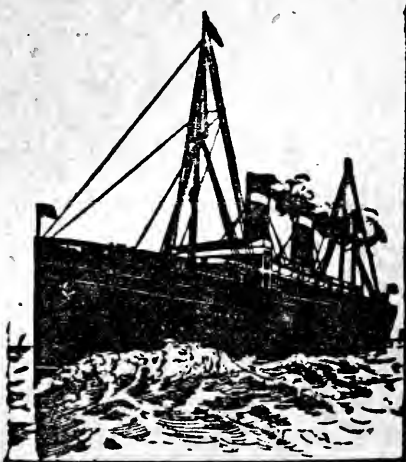
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